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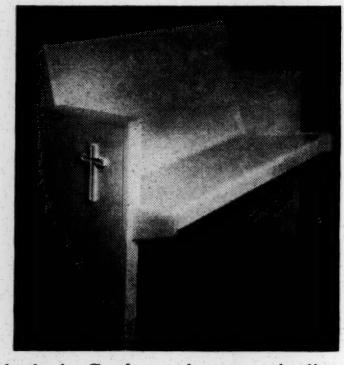

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OPPORTUNITIES FOR THE CATHOLIC PSYCHIATRIST*

In speaking to our age about mental illness, psychiatry may have heard the charge which the Pharisees hurled at the blind man whom Christ had cured: "Thou wast altogether born in sin, and dost thou teach us?" (*John,* 9:34). If so, the reference was obviously to Freud and his co-workers, to their denial of God, religion, objective morality, and the spiritual nature of man. It is true that psychiatry and psychoanalysis are not synonyms, and that much has been done to soften those early extremes. To God, religion, spiritual motivation and the soul, place is given in current psychiatric literature; at times, even an honored role. But rarely do the terms possess a meaning that coincides with Christian thought. The conversion, in other words, is not complete. As yet we may not speak of the Prodigal's return to his father's house.

In its headlong flight from a Christian view of man, psychiatry was but following the example of the physical sciences. The pattern had been set. There were the remarkable discoveries in the experimental sphere; the exhilaration of the scientists and the excited hopes of men everywhere; the proud claim that the whole realm of reality would yield to the scientific method that had scored such triumphs; the simple, dogmatic formulas that were offered as the key to all truth. Thirty years ago, with the breakdown of the classical models, modern physics met a crisis. Suddenly Nature was structurally conceivable only as a physico-spatio-temporal continuum, that mathematical formulas alone could describe. Leading physicists, quick to confess overconfidence, began a searching analysis of their fundamental position. But despite an humble admission that physical science cannot unlock the door to all reality, a satisfactory interpretation of the universe has not been achieved. Similar discontent with the Freudian model of man has led to newer approaches, but, again, from a solid Christian viewpoint, they leave much to be desired.

* *Editor's note:* This is the text of an address delivered by Bishop Marling to the annual convention of The Guild of Catholic Psychiatrists in Chicago on April 30 of this year.

Basically the speculative leaders in the physical sciences and psychiatry have been guilty of trespassing upon the field of philosophy. Here we touch one of the grave errors of modern thought, the failure to acknowledge that philosophy and the natural sciences form two entirely distinct spheres, each with its proper mode of procedure. The sciences reveal the mind in the analysis of change and sense perceptible phenomena, with no thought of grasping the inner being of things, while it is precisely the latter upon which philosophy centers attention. And philosophy proceeds by means of its own instruments of intelligible perception and judgment, and formal analysis, which are provided by that property of the intellect which we call abstractive intuition. The medieval thinker has been severely criticized for substituting philosophical speculation for scientific investigation. Far more serious is the modern error, for in denying a philosophical realm, or at least claiming it best explored by the methods of the natural sciences, the most essential truths, from the standpoint of the human spirit, become confused for our age.

We do not ask the scientist to forego philosophical investigation, for he is moved to it by the fact that he is a human being. The deeper questions concerning the inner nature of reality challenge his intellect, while the broader knowledge thus implied appeals as a frame of reference within which can be ordered the more particular data of scientific research. This is especially true of the psychiatrist who is impelled by circumstances to philosophize. In the first place, psychotherapeutic theory cannot be regarded as an exact science, since it concerns human beings in such wise that individuality is a primary characteristic, whereas a method is strictly scientific only if there be question of universals or classes. Again, the psychiatrist must decide from the start what reality to attribute to free will, to the basic unity of the human person, to moral or ethical judgments. He must know the purposes or ends which men are to serve, if he is to restore them to what, in any genuine sense, may be called normal behavior. But a position in these matters does not result from empirical analysis. It follows from the intellectual process that is philosophy.

It was natural, then, for Freud to attempt a philosophy of man. We blame him only for insisting that it flowed from his scientific observations, from a sound scientific method. In truth, he drew it whole and entire from nineteenth century mechanism and material-

ism, which he uncritically espoused along with its arrogant exclusion of God and spiritual values. Then he sought explanation in our mental make-up for the widespread acceptance of the spiritual concepts to which his ready-made and imported philosophy had denied objectivity from the start. In similar style, justification had been attempted for a world dissociated from creation and divine guidance, in the hypothesis of evolution; and for a moral code devoid of absolute values, in the theory of relativity. There was the same claim that these ideas flowered from the natural sciences when their roots are easily traced to nineteenth-century materialism.

Let us realize that an age is shaped less by wars and depressions, than by the philosophical ideas it embraces. Let us see, too, the predilection of the modern mind for those ideas which appear in the glamorous guise of the sciences. It is important, therefore, that science go hand in hand with a sound philosophy, lest havoc and confusion prevail. The immediate interest of psychiatry in human persons occasions a special need in this regard. This brings me to my theme—Opportunity beckons the Catholic psychiatrist. It is a special service that the Catholic psychiatrist can render his science, for part of his Catholic inheritance is specifically a sound Christian philosophy—the wisdom of the ages, winnowed, enriched and exalted by contact with the Christian gospel. This legacy places him in unalterable opposition to materialism, mechanism, positivism and a score of other systems that have captivated the modern mind. By means of it he is able to grasp the full and ultimate meaning of man, thus seeing clearly the road along which the empirical analysis of psychiatry can make solid and rapid progress. Finally, it enables him to distinguish sharply between the philosophical and scientific contributions of various psychiatric schools, and to weigh each in its own proper balance or scale.

Association of the wisdom of philosophy with psychiatric theory is advocated and splendidly exemplified in the well known allocution of our Holy Father to the Fifth International Congress of Psychotherapy and Clinical Psychology, on April 13, 1953. Those who urge that such fellowship deprives psychiatry of the right to rule its own house are given pause by the opening words. For there is frank acknowledgement of a sphere that belongs entirely to the competence of the psychiatrist—the dynamic unconscious with its various mechanisms, as well as the methods by which repressed forces are recognized and brought into the light of con-

sciousness. But, relying upon sound reason, the Holy Father stresses the spiritual soul, gifted with intelligence and free will, as the source of all vital activity and the root of all psychic dynamisms or instinctual drives. Rightly does he warn that it is contrary to truth to concede the dominating role to one or all of the instinctive dynamisms, or to regard the neurosis as annulling the free actions of man. Man, according to sound philosophy, is a psychic unit and whole. Neither he nor the dynamic of his existence can be explained exclusively in terms of the unconscious.

The Holy Father also emphasizes the structural unity of man. Just as the state possesses a charter that binds the entire realm, though particular areas have specific regulations, so is man governed by primary norms, metaphysical in origin, which give meaning and direction to all other laws. They err, therefore, who teach that philosophy applies only to man in the abstract, whereas psychiatry concerns the existent individual who alone is real. The individual must indeed be studied, together with his dispositions and the factors that have tended to mold him. But his essential structure does not vanish. He remains bound by the law of his nature, and any ethical system that contravenes that law is necessarily harmful and false. Charting his course according to sound philosophical principles, His Holiness designates the moral limits of abreaction in connection with psychic sexual ills, and of free association and transference in the case of secrets that are sacred and inviolable. He points out, too, that there is a natural law of self-love and esteem. It is contradicted by the view that the unconditional extroversion of the ego constitutes the fundamental law of congenital altruism and of its dynamic tendencies.

In his concluding remarks the Holy Father deals with the origin and nature of religion. He rejects the view that it springs primarily from an elementary dynamism, rooted in the depths of the psychic being, that lifts man to the Divine not by a process of knowledge, but instinctively, somewhat as the newborn child is led to breathe. The criticism applies to Jung, who since parting with Freud has indeed approached, but never reached, the Christian view of man. He grants religion a therapeutic function, but regards it as something wholly experienced, while God is an archetype, a repercussion of divinity in the human psyche. It is plain that this affords little more than psychological reality to the great religious concepts, and that, as such, it is a restatment of the Kantian position

in psychiatric terms. In opposition to this, His Holiness stresses a central tenet of Christian philosophy. The natural knowledge of God and the worship resulting from it rest upon a solid intellectual or rational foundation. They are not based upon the unconscious or some affective impulse. This is a point that must be grasped if a true and lasting alliance is to be struck between religion and psychiatry.

Possession on the part of the Catholic psychiatrist of a sound philosophy aids greatly in the theoretical or academic formulation of his science. It renders equal assistance in his clinical tasks, in practical efforts to restore mental health. A heartening aspect of contemporary psychiatry is the plea of certain leaders for attention to intellectual and spiritual needs, instead of exclusive preoccupation with the adjustment of mechanisms on the emotional level. Here may be mentioned with praise the work of Frankl and the existential analysts, their view that man in his spiritual needs is an ultimate source of mental disorder, and their acknowledgement of the transcendental character of conscience. With this the ordinary individual is in agreement. He accepts as wise the ancient advice of Marcus Aurelius: "Be like the rock against which the waves break incessantly. It stands fast, as around it the seething waters subside." (*Meditations* IV, 49.) But he knows that this calls for a sturdy outlook, a sound philosophy of life. Obviously this brings the psychiatrist face to face with the problem of value, and his own concrete attitude toward life and reality.

We do not wish the psychiatrist to become a moral teacher. But if newly acquired mental health is to endure, a purpose or goal must be had, to which energies and desires can satisfactorily be directed. The latter is abundantly provided by the Christian philosophy to which the Catholic psychiatrist is heir. For it views man not as feckless dust in a vast universe ruled by chance, but as made by God to His own likeness. Everything is from God, draws rich meaning and deep purpose from its Creator, and tends to Him necessarily as to its final end. Man is the crown of the universe, but a creature of conflicts by reason of his dual nature. His material organism classes him with the animals, while his spiritual soul lifts him to an inestimably higher plane. He is thus drawn in two directions—toward the earth and toward his immortal destiny. But he is a unit, governed by a unitary law—that of his higher nature. Its basic norms are immutable, for they

stem from the eternal law of God. To contradict them is to sow disorder, and hence to reap anxiety and grief. This is the genuine meaning of man in broadest outline. To propose it is not to infringe upon a patient's liberty. The ultimate purpose of man is not a personal and subjective question. These are objective truths, to which the mind is naturally drawn, when not deflected by an unhealthy scepticism. Thus did the great Augustine pen the immortal assertion that the human heart could never rest until it should rest in God.

Philosophy can aid psychiatry. Psychiatry, in turn, can be helpful to philosophy. We will not grant, however, that philosophical inquiry is worthless if not based on strictly scientific data. Ordinary sense information, carefully screened, suffices for the profoundest philosophical investigation. Established philosophical truths are marvelously illumined, and their extension strikingly revealed, by the discoveries of science. They could be directly affected by them only if the senses were basically untrustworthy, a fact that would undermine scientific investigation itself. Aristotle taught, for example, the substantial unity of the human person, deriving it from careful observation of consciousness and external behavior. It is a philosophical truth since it penetrates to the core of man's being. Modern psychiatry, for its part, has delved into pathological cases involving dissociation of the personality—amnesia, hysteria, fugue, and instances of multiple personality. It has discovered a set of memory patterns which, though not wholly disjoined, set up multiple levels of conduct. Even in severe cases they can be linked by hypnosis or similar techniques. The psychiatrist seeks to reintegrate these patterns and thus to restore psychological unity. If he is led to conclude to a substantial and enduring unity in the midst of the multiplicity, he is formulating a philosophical judgment and in very proper fashion. But he must not suppose that he has just arrived at the first real proof of this ancient philosophical truth. His scientific findings shed additional light upon it, enrich the philosophical picture, increase our knowledge, and promote human welfare in boundless fashion. But they do not alter the solid foundation for the truth which the Stagirite provided centuries ago.

What is said of philosophy in its relation to psychiatry applies with proper distinctions to sacred theology. It would be possible, therefore, to show how opportunity beckons the Catholic psychia-

trist just because he accepts man as a child of Adam, yet called to participate in the Divine Nature through grace and the beatific vision. We prefer to dwell, however, upon his golden chance of assisting in spheres where his fine scientific training gives authority to his voice. We can select a few of these areas in random fashion, and sketch the task at hand. Perhaps this will suffice to picture the Church's eagerness to make use of the finest scientific tools in the pursuit of truth, and the high premium which she places upon genuine scientific acumen and skill.

Let us turn first to moral theology, which states and explains the laws of human conduct in relation to our supernatural destiny. It investigates the morality of human acts, and distinguishes moral good from evil with reference to our ultimate end. Moral responsibility and imputability, concepts which loom large in this practical science, presume the freedom of the will, but they are measurable by the extent to which free choice is actually evident in the individual case. Moral theologians have not dealt with man in an abstract state; they have not overlooked human nature. Hence inroads upon freedom by ignorance, passion, force and fear have not escaped them. To the list they have added temperament, habits, environment, education, mental affliction and even unconscious motivation. Nevertheless, the tendency of moral theologians is to emphasize laws and the objective aspect of sin, to paint the picture in black and white colors, to draw sharp lines of demarcation, and to sum up moral situations by means of traditional phrases. Psychiatry has shown that this is not quite true to life, that the genuine picture of man is dynamic and not static.

Normal and abnormal states do not fall into such well defined categories. Hypnotic experimentation alone reveals how readily motivation for acts performed in clear consciousness lies buried in the recesses of the unconscious. Moral weakness has lost vogue as an explanatory phrase, with much waywardness on the part of children and adolescents traceable to mental aberration or retardation, or to some constitutional irregularity. Need for the psychiatrist and his judgment becomes more imperative when we approach the baffling question of scrupulosity, sexual aberrations in adult life that point to dissociation, and the ever practical matter of the validity of the assent given to the marriage contract. The attention of the psychiatrist to all these moral problems is welcome, but it is his scientific knowledge that is sought. He must

not come with notions consciously or unconsciously imbibed from modern thought. He may not, for example, urge the instinctive drives of the unconscious as the governing force in man. He may not subscribe to a determinism that concedes free will in theory, but negates it in fact. Finally, he must not stress the subjective aspect of sin in such wise that the objective phase is gainsaid. With these safeguards, it is gladly acknowledged that the Catholic psychiatrist can render inestimable service to the moral theologian.

A second field in which the judgment of the Catholic psychiatrist can prove helpful is hagiography. The role of the saints in ascetical theology is common knowledge. They are living embodiments of the Christian gospel and, therefore, a vital inspiration to weak mortals in moments of temptation and trial. Formerly, however, the effort to increase their stature caused their lives to swarm with legends. This danger has been greatly reduced by a healthy realism and a more accurate historical approach. But a tendency to suppress or interpret facts that may prove disedifying remains, particularly phenomena that must be adjudged neurotic. Sometimes, however, a lack of psychological insight alone accounts for these lapses. Obviously, truth is not served in such instances. Nor may it be implied that an excellent psychic structure and its perfect evolution are essential for great holiness. To do this is to deprive those who need it most, of the inspiration of the great Christian heroes—those with infantile psychic structures who are obsessed with the fear of insecurity, harrowed by a false sense of guilt, and hounded by shortcomings great and small. And in view of the widespread appearance of neuroses and psychoses in our day, it is certainly to place questionable limits upon the meaning of carrying the cross.

We subscribe to the axiom that holiness is wholeness. The very struggle for perfection, though an effort to exemplify what St. Paul calls the scandal of the cross, tends to a balanced character, to genuine psychological unity. Mere mention of St. Augustine, St. Benedict, St. Francis of Assisi and a host of others begets a picture of normalcy and maturity that is the psychiatrist's dream. Moreover, the program of the saint presents an approximation of the psychiatrist's technique. He seeks closer articulation of the rational and irrational forces in the psyche. He draws the unconscious and emotional life under the sway of intellect and will. He unifies all energies and desires by an all consuming love of God,

that actually heightens the dignity of his own personality, and enables him to look out upon the world with freedom and confidence. Nevertheless, we are inclined to judge that many a saint has borne a neurosis to a holy death, and enjoys the honors of the altar precisely because, though handicapped by ignorance of its nature and source, he struggled valiantly against it.

This will follow if a recent study of the Little Flower by a priest, at home in the psychic realm, is valid.[1] I offer it, without deciding its merits, because it reveals so well how opportunity beckons the Catholic psychiatrist in the field of hagiography. The author examines what has been called "the truly excessive sensitiveness" of the Little Flower, adjudging it an understatement in that she suffered from an obsessional neurosis that was severe. Skimming through her autobiography, he gathers proof. At her mother's death, when she was four and a half, she admits that she became reserved, timid and inclined to weep without cause. At six, she "enjoyed" melancholy. At eleven, her sister, Pauline, her second mother, entered Carmel. A serious nervous breakdown resulted, with fits of catalepsy, hallucinations and delusions. Treatment failed; she did not recognize her own sister. A cure came suddenly when the statue of our Lady smiled at her. The propensity to tears and headache continued; she loved to be alone. At twelve, scruples set in; black moods followed. When told that she was too young to enter Carmel at fifteen, she described her feelings with such phrases: "A three days' martyrdom," "lost in a frightful desert," "stormy waters, darkness, lightning," "dark night, utter desolation, death."

What she calls her conversion, the conquest of tears, took place at Christmas, 1886, but it was not complete. Turning to the last year of her life one meets her intolerable fear that God did not love her, that heaven does not exist—a condition that she could not explain. The author judges that she suffered from psychoneurosis, "sharing her disability with that section of humanity which has given the world most of its thinkers, artists, poets, musicians, and, we can add, many of its saints." He sees the root of the neurosis in a feeling of insecurity, brought on by her

[1] Etienne Robo, St. Teresa of Lisieux, in *The Life of the Spirit*, December, 1955, pp. 248 ff. See also: *Two Portraits of St. Therese of Lisieux*, Chicago, 1955, by the same author.

motherless state in very early childhood. To him the deep-seated fear and anxiety betray themselves in morbid tears, the severe and undiagnosed illness of childhood, the harrowing scrupulosity, the veritable anguish that followed conferences on hell and Divine justice, the conviction of abandonment by God, and even in the dreams which she outlines in her autobiography. But he shows how bravely and heroically she fought the neurotic tendencies—the propensity to tears, the scruples, the laxity that often accompanies scrupulosity, the urge to inflict others with a description of her intolerable melancholy. Her cheerful manner so deceived her fellow sisters that they had no idea what she meant when she spoke of her life as one of bitter suffering.

The author concludes: "We find her at her greatest during the last year of her life when she was obsessed by religious doubts and 'her mind dwelt in darkness.' Victims of such obsessions seem generally to accept them as representing the truth and fail to see them as the nightmares they are. They are incapable of dissociating these phantasms from themselves and lose the power to resist and fight them. Not so St. Teresa. Her mind and heart were so fully anchored in the faith and absolute trust in God that her doubts were never accepted by her. They remained outside her soul, besiegers of a citadel that never opened its gates to them. It seems to us that this long continued fight against doubt did, in fact, set the final seal on her sanctity and her greatness." Large vistas are opened by such a study, areas that can be developed with value to souls, but the hagiographer will explore the terrain with greater skill if a capable Catholic psychiatrist be at his side.

Assistance can be rendered, in the third place, in the realm of mystical phenomena. To the modern mind mysticism is a vague and confusing term, denoting almost any kind of feeling, religious or poetic, if it be marked with great enthusiasm or fervor. In the precise language of the Church mysticism deals with contemplation, which is defined as the highest form of prayer or union with God. This supernatural gift, bestowed upon individuals of great holiness, causes the soul to be absorbed in God. Ordinarily this takes place with marked bodily and psychic alterations, to which is given the name of mystical phenomena—ecstacy, levitation, visions, prolonged abstinence or inedia, and stigmatization. It is quickly seen that these extraordinary states can be feigned, and that herein lies a ready temptation for religious neurotics who

crave attention. Mystical theologians have indeed worked out a set of rules for distinguishing false from true mystics, but it is certain that modern psychiatry can elaborate upon these norms and make them more effective. Moreover, there is great value in analyzing the genuine phenomena by means of the latest and most reputable tools of science, in discovering the extent to which God uses purely natural factors in dealing in such extraordinary fashion with chosen souls.

Briefly let us turn to stigmatization, of which there are said to be more than three hundred examples since St. Francis of Assisi, the first stigmatic, and several notable cases in the world at this moment. By stigmata is meant a reproduction in the body of the wounds of the crucified Saviour. In hands and feet are imprints of nails, after the manner in which the bearer has pictured them. The wounds bleed, often profusely, at regular or irregular intervals, and are said not to suppurate, to show no tendency to heal, to resist treatment, and to produce great pain if remedies are tried. Crowds flock to those accepted as stigmatics; some from curiosity, but others out of religious fervor. The Church makes no official statement, but her dignified silence bespeaks caution, and the use of every natural explanation before there is resort to the supernatural.

Sixty years ago Charcot saw stigmatization as the product of suggestion. More recently a physiological factor has been stressed. Under certain conditions of nerve stimulation histamine is liberated around cutaneous nerve endings, and being a potent vasodilator sets up the possibility of hemorrhage. Hysteria, with its ability to impart great cunning to its victims, is being offered by many at this moment in explanation of the events at Konnersreuth. The renowned Padre Gemelli, rector of the University of the Sacred Heart at Milan, is said to have studied personally no less than thirty instances of claimed stigmatization—among them Padre Pio—and to have been unable to satisfy himself as to the genuineness of a single case. Just previous to World War II an annual congress was held in France, that dealt with mystical phenomena. Stigmatization was thoroughly discussed by the Catholic theologians, philosophers, and medical psychologists in attendance. The field is of the greatest interest and importance. Even from this brief and imperfect sketch let the Catholic psychiatrist see how opportunity beckons him from this excellent quarter.

A fourth sphere in which valuable aid can be rendered is that of vocations to the priesthood and religious life. The inner meaning and nature of a call to these states, so important for the growth and vitality of the Church, are manifest from Christ's own words: "You have not chosen Me, but I have chosen you." A vocation is, therefore, a divine invitation to give oneself entirely to the works of the spirit within the structure which the Church has devised. Though supernatural in origin, it reveals itself through purely natural factors—a desire to live the life of the counsels with others, and possession of gifts that fit one for this exalted state. Needed are definite spiritual traits, but likewise the highest qualifications of mind and body. The grave task of discerning these requisites is fully appreciated when one considers the permanence of the state, the common life that is a feature of religion, the inability of cassock or veil to alter human nature, and the austerities that are the daily portion of those who sacrifice themselves so generously. The formidable list of impediments prepared by the Church are well known to religious superiors and seminary rectors, who acquire a skill all their own in judging candidates. Nevertheless, it is plain that the Catholic psychiatrist can render splendid service by his scientific ability to espy inadequacies that one day may emerge as grave mental defects, result in maladjustments of a most serious type, and spell embarrassment for the religious community and the Church.

In a well-known text of moral theology, a competent theologian recommends psychiatric tests for candidates for religion or the priesthood who betray the slightest morbid symptoms.[2] He mentions specifically those who pass rapidly from elation to depression, constantly give evidence of suspicion, complaint or conflict, or live aloof and in a world of their own. The search is obviously intended for manic-depressive, paranoiac, and schizophrenic types. But we know that there are many other more subtle disorders. At annual conventions of the National Catholic Educational Association, the seminary department has discussed the advisability of psychiatric tests for all seminarians. Those who favor the move admit, of course, that specially devised objective tests must be prepared. Standard tests simply will not do. They urge also that the results of such tests are not to be considered apodictic, but

[2] Aertnys-Damen, *Theologia Moralis,* edit. 14, Vol. I, p. 51.

merely as a guide to further screening efforts, to greater concentration and study of the individual with a low score. A scientific effort would then be made to cure the defects. Only if they be severe and withstand all remedies, need the individual be eliminated from the seminary.

Worthy of sincere consideration also are sisters, no longer novices, whose peace is shattered by a psychic disorder which appears to them and their superiors as some physical or spiritual defect. The life of sisters in general is one of order, contentment and peace, but one must note how their nervous system is taxed by an endless round of rigorous and confining duties, with no resort to outlets that others commonly employ for pent-up emotions and heightening strain. In fact, their whole outlook upon life is different. Tension is just another opportunity for mortification. Fatigue swells to prostration before it is even mentioned. Prolonged rest is resisted as a species of disloyalty to the Order or Congregation. Here indeed is opportunity for the Catholic psychiatrist, whose skill enables him to go swiftly to the seat of the trouble, and to pour balm upon wounds that may be exceptionally deep. But keen insight into religious life is clearly required, familiarity with its organized form, its aims and procedure. The psychology of sisters must be mastered or the psychiatrist will be baffled by the forms which psychic and psychosomatic situations among them assume, and by the failure of his psychotherapeutic efforts to achieve their ordinary effects.

There are other fields in which the Catholic psychiatrist can lend excellent assistance. May your Guild give to them, as well as to the opportunities I have listed, the earnest attention they deserve. I have not sought to state particular norms for the collaboration or cooperation of theologian, philosopher or priest on one hand, and psychiatrist on the other. It is enough to note here that no confusing or commingling of the two spheres is intended. The priest is not a psychiatrist; nor is the psychiatrist a theologian. However, a working alliance would seem to require something of both parties. The psychiatrist must have a simple but sound knowledge of Catholic thought, and the priest a basic grasp of the aims and methods of psychiatry. This is a challenge that is not to be overlooked.

In conclusion, I should like to emphasize anew the attitude of the Church toward psychiatry. It is one of genuine understanding and

appreciation for the splendid discoveries that have proved such a blessing for countless individuals, and of best wishes for future progress. This has been expressed succinctly by the Holy Father in the closing portion of the allocution of April 13, 1953, to the delegates to the Fifth Congress of Psychotherapy and Clinical Psychology. Humbly and reverently do we borrow those words for our final greeting this evening: "Be assured that the Church follows your research with warm interest and kindest wishes. You labor in an area that is very difficult. Your activities, however, are capable of achieving precious results for medicine, for the knowledge of the soul in general, and for the religious dispositions of man and their development. May Providence and divine grace light your path."

✠ JOSEPH M. MARLING

Kansas City, Mo.

A CENSUS OF THE SAINTS (993-1955)

Taking census of the heavenly host defied the effort of even the sacred hagiographer. St. John, in a sentence fittingly appropriated for the Mass of All Saints, exclaimed as he recalled his vision of the blessed: "I saw a great multitude which no man could number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb" (*Apoc.*, 7:9). All this throng, gifted with eternal glory, thanks to the grace of final perseverance at the least, are saints in the Church Triumphant. But the Church Militant restricts the title "saint" as a technical designation to those who enjoy a legitimate public ecclesiastical cult.

Confined thus the term can still be applied to an enormous army. Perusal of the productions of the Bollandists—the folio tomes of the *Acta Sanctorum* or the index volumes of the *Analecta Bollandiana*—will readily confirm this.[1] Entries in the dictionary of saints published by the Benedictines of Ramsgate must exceed 7000.[2] Those in Holweck attain a figure yet higher.[3] O'Hanlon described the lives of some 3000 Irish saints alone; and he completed only the commemorations for the first nine months of the year.[4] Compilations of this type are, to be sure, interspersed with names which have never received more than local popular veneration without official approval; or which have found their way into the catalogue due to the ignorance or carelessness of medieval copyists and martyrologists.[5]

The *Roman Martyrology,* a liturgical book published by the Holy See, records around 4500 specific individuals, plus a very much larger number of unnamed saints.[6] Daily it concludes with the reminder: "In other places [the commemoration] of many

[1] A selected bibliography is printed at the end of this article.

[2] *The Book of Saints,* 4th ed. (New York, 1947).

[3] *A Biographical Dictionary of the Saints* (St. Louis, 1924).

[4] *Lives of the Irish Saints,* 9 vols. (Dublin, 1875-1907).

[5] For an illuminating description of the hagiographic problems connected with the ancient and medieval cult of the saints, cf. Hippolyte Delehaye, S.J., *Sanctus* (Brussels, 1927), especially chapter IV, "Le contrôle de l'Eglise," and chapter V, "Les saints qui n'ont jamais existé."

[6] Cf. Index I of the Latin edition, 1° "Sancti cum nomine descripti"; and 2° "Sancti sine nomine commemorati."

other holy martyrs, confessors, and holy virgins." Into this latter category fall those saints honored merely in the proper of some diocese or region, or in the menologies of religious institutes. Not more than a small minority of all sainted souls, 350 or so, are included in the *Roman Missal* with a feast for the universal Church.

Briefer still is the calendar of those for whom has been promulgated a papal decree of formal canonization. With this kind of canonization alone most are nowadays familiar, accompanied as it is by magnificent ceremonial in St. Peter's Basilica, during which the Roman Pontiff terminates a regular, usually lengthy, process of investigation into the heroic sanctity of a servant of God by a definitive, infallible sentence which adds a new name to the catalogue of saints, and orders public cult rendered throughout the whole Church. This article confines itself to saints canonized formally by the popes, whether in the complicated, elaborate form of today or in the simpler one of earlier centuries without any ceremonial beyond a juridical act.

Many others are enrolled among the saints in virtue of an equivalent canonization. *Canonizatio aequipollens,* a term coined seemingly by Benedict XIV, has a varied, though not juridically precise, significance. In its practical application to some holy persons it creates a puzzle. Bestowed without the ordinary canonical process of investigation, unaccompanied by the definitive decree or the ceremonies which feature a formal canonization, it involves papal confirmation as saints of those servants of God who had been receiving a cult which was immemorial (existent for 100 years or more) at the time of the famous regulations of Urban VIII in 1634. This confirmation has at times been tacit, as in the case of many early saints—martyrs or Fathers; or of medieval saints venerated throughout the Church. The same is true of numerous martyrs and confessors commonly regarded as saints, although their feasts were celebrated only in certain regions.

In other instances papal approbation has been explicit, consisting generally of the imposition of a feast in the calendar of the universal Church. This calendar in its strict sense first appeared in the pontificate of Pius V (1566-72). It is due to papal action of this kind that several of the best known saints are classified as canonized. The group includes Pope Gregory VII; doctors of the Church like Cyril of Jerusalem, Cyril of Alexandria, Bede, Peter Damian, Anselm; Apostles like Boniface or Augustine; rulers like

King Stephen of Hungary, Queen Margaret of Scotland, or Duke Wenceslaus of Bohemia; founders of religious institutes like Romuald, Bruno, Norbert, John of Matha, Felix of Valois, Peter Nolasco. The list could be extended easily; but were it intended to be exhaustive, the obstacles would be formidable. Little publicity surrounded many Roman confirmations of cult in the past three centuries; and the documents have not always been circulated widely. For recent decades there is no assurance that the *Acta Sanctae Sedis* or *Acta Apostolicae Sedis* publish complete records. On two occasions in the immediate past, the confirmation of the cult of Albertus Magnus by Pius XI in 1931, and that of Margaret of Hungary by Pius XII in 1943, both pontiffs expressly referred to their acts as equivalent canonizations.[7] As far as the honor to be accorded a saint goes, it is the same whether the canonization be equivalent or formal.

Beatification, a stage on the road to canonization, may also be formal or equivalent. In either case of beatification the papal decree is not definitive, nor does it entail infallibility. Whereas the public veneration resulting from canonization is preceptive and universal, that issuing from beatification is, with some exceptions, merely permissive, and limited both in the acts of homage allowed and in geographical extension, being restricted to certain areas or to a religious institute. The current concept of beatification is modern. Although the popes occasionally granted a limited cult as far back as the 12th century, the first formal beatification is considered to be that of Francis of Sales in 1662.

* * * * *

The following table aims to include all the saints whose formal canonization is solidly attested. Their names appear in chronological order according to the year of death. After each name in the first column is its liturgical classification: martyr (M); confessor (C); virgin (V); widow (W). The next three columns contain the age at death, the year of death and of canonization. Under the heading "Vocation" is indicated whether a saint was a layman,

[7] Löw, J. (art. "Canonizzazione" in *Enciclopedia Cattolica,* III, 602-604), on whom I have relied much in these last two paragraphs, refers to the final two examples as cases of *"vera et propria canonizatio aequipollens in sensu stricto."* The previous ones he terms *"canonizatio aequipollens sensu improprio vel lato."*

religious, or member of the secular clergy. In the case of religious the name of the order or congregation is given. With the first mention of each male institute is noted whether the members are monks, canons regular, friars, clerks regular, or pertain to a congregation. Some of the organizations are, of course, reformed branches, or offshoots from older orders like the Benedictines or Franciscans. Under the title "Occupation" will be noticed merely the main office or work associated with a saint. Founders of religious institutes are also pointed out here; but the foundation may not have been the one to which the saint belonged. Missioners may be either domestic or foreign. The final column gives the homeland.

For the medieval period especially chronological data and details about the lives of many saints are difficult to establish; hence the approximations or blanks opposite some names. Evidence for dates of birth, even for modern saints, is frequently obscure or conflicting. Medieval canonizations cannot always be fixed closer than a pontificate.

The total number of formally canonized saints adds up to 283. Why is it so small relatively? A series of factors conspire to swell the ranks of the *praetermissi*. Rome does not take the initiative; instead it traditionally assumes an attitude almost of reluctance to consider cases. This means that each candidate must have patient, persistent devotees willing to present and push their cause, and defray the heavy expenses of an investigation which will be drawn out over decades or perhaps centuries. More important are the rigid norms of the Congregation of Sacred Rites requiring not only heroic sanctity in a servant of God, but convincing external proof of it. This severity is not new. Back in the 13th century the cardinals deputed to report on the life and miracles of Edmund of Abingdon complained that if the ancient holy fathers had been subjected to such a strict examination, very few of them would have been sainted.[8] Since then the investigative procedure has become much more painstaking. None are formally canonized who do not comply with these demands; but no one pretends that all who have passed lives of heroic sanctity are canonized.

The historical development of the method for recognizing saints explains much. During the first milennium of the Christian era

[8] Cited in M. R. Toynbee, *St. Louis of Toulouse and the Process of Canonization in the Fourteenth Century* (Manchester, 1929), p. 143.

Name Liturgical Group	Age at Death	Year of Death	Year of Canonization	Vocation	Occupation	Land of Birth
Erard (C)	....	7-8th cent.	1052	.....	Missionary Bishop	Ireland
Sturmius (C)	....	779	1139	Monk—Benedictine	Abbot	Germany
Virgilius (Fergal) (C)	84	784	1233	Benedictine	Bishop	Ireland
Sebald (C)	....	8th cent.	1425	.....	.....	.....
Wiborada (V. M.)	....	926	1047	Religious	Recluse	Switzerland
Ulrich of Augsburg (C)	83	973	993	Secular Clergy	Bishop	Germany
Conrad of Constance (C)	....	976	1123	Secular Clergy	Bishop	Germany
Rudesind (C)	69	977	1196	Benedictine	Bishop	Spain
Gerard of Toul (C)	c. 59	994	1050	Secular Clergy	Bishop	Germany
Wolfgang (C)	c. 70	994	1052	Benedictine	Bishop	Germany
Adelaide (W)	68	999	c. 1097	Laity	Empress	Germany
Simeon of Padolirone (C)	....	1016	1016	Cluniac	Monk	Armenia (?)
Bernward of Hildesheim (C)	c. 62	1022	1192	Benedictine	Bishop	Germany
Henry II (C)	52	1024	1146	Laity	Emperor	Germany
Simeon of Trier (C)	....	1035	1041	Monk	Recluse	Sicily
Godehard (C)	c. 78	1038	1131	Benedictine	Bishop	Germany
Cunegund (V)	55/60	1033/39	1200	Laity	Empress	Germany
Edward the Confessor (C)	c. 62	1066	1161	Laity	King	England
Theobald (C)	....	1066	c. 1070	Monk—Camaldulensian	Hermit	France
Robert of Chaise-Dieu (C)	....	1067	1351	Benedictine	Founder	France

Name Liturgical Group	Age at Death	Year of Death	Year of Canon-ization	Vocation	Occupation	Land of Birth
John Gualbertus (C)	c. 78	1073	1193	Monk—Vallombrosian	Founder	Italy
Anno (C)	c. 65	1075	1186	Secular Clergy	Archbishop	Germany
Stanislaus of Cracow (M)	c. 49	1079	1253	Secular Clergy	Bishop	Poland
Canute (M)	c. 46	1086	1101	Laity	King	Denmark
Arnulf (C)	c. 47	1087	1121	Benedictine	Bishop	Flanders
Wulstan (C)	c. 86	1095	1203	Benedictine	Bishop	England
Gerald of Sauve-Majeur (C)	c. 70	1095	1197	Benedictine	Founder	France
Osmund (C)	.....	1099	1457	Secular Clergy	Bishop	France
Peter of Anagni (C)	70-74	1105	1109	Benedictine	Bishop	Italy
Benno of Meissen (C)	....	1105/7	1523	Secular Clergy	Bishop	Germany
Hugh of Cluny (C)	85	1109	1120	Cluniac	Abbot	France
Bruno of Segni (C)	65-69	1123	1183	Benedictine	Bishop	Italy
Stephen of Thiers (C)	76	1124	1189	Monk—Grandmontine	Founder	France
Isidore (C)	....	....	1622	Laity	Farm Laborer	Spain
Canute Lavard (M)	c. 34	1131	1169	Laity	Duke.King(?)	Denmark
Hugh of Grenoble (C)	79	1132	1134/6	Benedictine	Bishop	France
Leopold of Austria (C)	63	1136	1485	Laity	Margrave	Austria
Otto of Bamberg (C)	76-77	1139	1189	Secular Clergy	Bishop	Germany
Malachy O'More (C)	53-54	1148	1190	Secular Clergy	Archbishop	Ireland
Bernard of Clairvaux (C)	62-63	1153	1174	Monk—Cistercian	Abbot	France
William of York (C)	....	1154	1226	Secular Clergy	Archbishop	England

Name Liturgical Group	Age at Death	Year of Death	Year of Canonization	Vocation	Occupation	Land of Birth
Ubald of Gubbio (C)	75-80	1160	1192	Secular Clergy	Bishop	Italy
Thomas Becket (M)	52	1170	1173	Secular Clergy	Archbishop	England
Peter of Tarantaise (C)	c. 73	1174	1191	Cistercian	Archbishop	France
Lawrence (Lorcan) O'Toole (C)	c. 52	1180	1225	Canon Regular of St. Aug.	Archbishop	Ireland
Gilbert of Sempringham (C)	100+	1189	1202	Canon Regular—Gilbertine	Founder	England
Homobonus (C)	....	1197	1199	Laity	Merchant	Italy
Hugh of Lincoln (C)	c. 65	1200	1220	Monk—Carthusian	Bishop	France
William of Ebelholt (C)	c. 76	1203	1224	Canon Regular of St. Aug.	Abbot	France
William of Bourges (C)	c. 59	1209	1218	Cistercian	Archbishop	France
Dominic (C)	51	1221	1234	Friar—Dominican	Founder	Spain
Francis of Assisi (C)	44	1226	1228	Friar—Franciscan	Founder	Italy
Anthony of Padua (C)	c. 36	1231	1232	Franciscan	Preacher	Portugal
Elizabeth of Thuringia (W)	24	1231	1235	Laity	Landgravine	Germany
William of St. Brieuc (C)	c. 50	1234	1247	Secular Clergy	Bishop	France
Edmund of Abingdon (C)	60-70	1240	1246	Secular Clergy	Archbishop	England
Hedwig (W)	69	1243	1267	Laity	Duchess	Germany
Peter of Verona (M)	c. 45	1252	1253	Dominican	Priest	Italy
Richard of Chichester (C)	56	1253	1262	Secular Clergy	Bishop	England
Clare of Assisi (V)	59-60	1253	1255	Poor Clare	Foundress	Italy
Hyacinth Odravaz (C)	60-70	1257	1594	Dominican	Missioner	Silesia

Name Liturgical Group	Age at Death	Year of Death	Year of Canonization	Vocation	Occupation	Land of Birth
Louis IX (C)	55-56	1270	1297	Laity	King	France
Thomas Aquinas (C)	c. 49	1274	1323	Dominican	Theologian	Italy
Bonaventure (C)	53	1274	1482	Franciscan	Cardinal. Theologian	Italy
Raymond of Peñafort (C)	c. 95	1275	1601	Dominican	Superior General. Founder (?)	Spain
Thomas of Canteloup (C)	c. 64	1282	1320	Secular Clergy	Bishop	England
Philip Benizi (C)	52	1285	1671	Friar—Servite	Servite General. Founder	Italy
Celestine V (Peter of Morone) (C)	74-87	1296	1313	Monk—Celestine	Pope. Founder	Italy
Margaret of Cortona (Penitent)	50	1297	1728	Laity	Penitent	Italy
Louis of Toulouse (C)	23	1297	1317	Franciscan	Bishop	France
Seven Servite Founders (C)	....	....	1888	Servites	Founders	Italy
Ivo Hélory (C)	53	1303	1347	Secular Priest	Pastor	France
Nicholas of Tolentino (C)	50-60	1305	1447	Friar—Hermit of St. Aug.	Priest	Italy
Clare of Montefalco (V)	33	1308	1881	Augustinian	Prioress	Italy
Agnes of Montepulciano (V)	49	1317	1726	Dominican Nun	Prioress	Italy
Elzear (C)	c. 38	1323	1369	Laity	Count	France

Name Liturgical Group	Age at Death	Year of Death	Year of Canonization	Vocation	Occupation	Land of Birth
Elizabeth of Portugal (W)	65	1336	1626	Laity	Queen	Spain
Juliana Falconieri (V)	c. 70	1341	1737	Servite	Foundress	Italy
Bridget (W)	c. 70	1373	1391	Bridgettine	Foundress	Sweden
Andrew Corsini (C)	71	1374	1629	Friar—Carmelite	Bishop	Italy
John of Bridlington (C)	c. 59	1379	1401	Canon Regular of St. Aug.	Prior	England
Catherine of Siena (V)	c. 33	1380	1461	Laity	.....	Italy
John Nepomucene (M)	43-53	1393	1729	Secular Priest	Court Chaplain	Bohemia
Pellegrino Laziosi (C)	c. 80	1402	1726	Servite	Priest	Italy
Vincent Ferrer (C)	69	1419	1455	Dominican	Preacher	Spain
Joan of Arc (V)	19	1431	1920	Laity	.....	France
Frances of Rome (W)	56	1440	1608	Benedictine Oblate	Foundress	Italy
Bernardine of Siena (C)	63	1444	1450	Franciscan Observant	Preacher	Italy
Colette (V)	66	1447	1807	Colettine	Foundress	France
Lawrence Giustiniani (C)	74	1456	1690	Canon Regular of St. Geo.	Bishop	Italy
Peter Regolado (C)	66	1456	1746	Franciscan Observant	Reformer	Spain
John Capistran (C)	70	1456	1690	Franciscan Observant	Preacher	Italy
Rita of Cascia (W)	c. 76	c. 1457	1900	Augustinian	Nun	Italy
Antoninus (C)	70	1459	1523	Dominican	Archbishop	Italy
Catherine of Bologna (V)	50	1463	1712	Poor Clare	Abbess	Italy
Didacus (Diego) (C)	c. 63	1463	1588	Franciscan Observant	Lay Brother	Spain
John of Kanti (C)	83	1473	1767	Secular Priest	Professor	Poland

Name Liturgical Group	Age at Death	Year of Death	Year of Canonization	Vocation	Occupation	Land of Birth
James of the Marches (C)	82	1476	1726	Franciscan Observant	Preacher	Italy
John of San Facundo (C)	c. 49	1479	1690	Hermit of St. Aug.	Priest	Spain
Casimir (C)	35	1484	1522	Laity	.....	Poland
Peter of Arbues (M)	c. 45	1485	1867	Canon Regular of St. Aug.	Inquisitor	Spain
Nicholas of Flüe (C)	70	1487	1947	Hermit	.....	Switzerland
Joan of Valois (Queen)	40	1505	1950	Annunciation Nun	Foundress	France
Francis de Paul (C)	91	1507	1519	Friar—Minim	Founder	Italy
Catherine of Genoa (W)	63	1510	1737	Laity	.....	Italy
John Fisher (M)	c. 66	1535	1935	Secular Clergy	Cardinal	England
Thomas More (M)	57	1535	1935	Laity	Chancellor of England	England
Jerome Aemilani (C)	c. 55	1537	1767	Clerk Regular—Somaschian	Founder	Italy
Anthony Zaccharia (C)	37	1539	1897	Clerk Regular—Barnabite	Founder	Italy
Angela Merici (V)	c. 69	1540	1807	Ursuline	Foundress	Italy
Gaetano of Thiene (C)	c. 66	1547	1671	Clerk Regular—Theatine	Founder	Italy
John of God (C)	54-55	1550	1690	Brother Hospitaller	Founder	Portugal
Francis Xavier (C)	46	1552	1622	Clerk Regular—Jesuit	Missioner	Spain
Thomas of Villanova (C)	c. 67	1555	1658	Hermit of St. Aug.	Archbishop	Spain
Ignatius of Loyola (C)	65	1556	1622	Jesuit	Founder	Spain
Peter of Alcantara (C)	63	1562	1669	Franciscan Observ.—Alcantarist	Founder	Spain

Name Liturgical Group	Age at Death	Year of Death	Year of Canon-ization	Vocation	Occupation	Land of Birth
Salvatore da Orta (C)	46	1567	1938	Franciscan Observant	Lay Brother	Spain
Stanislaus Kostka (C)	17	1568	1726	Jesuit	Novice	Poland
Pius V (C)	68	1572	1712	Dominican	Pope	Italy
19 Martyrs of Gorkum, Holland	....	1572	1867	17 Priests (4 Sec.; 13 Relig.) 2 Lay Brothers	.....	.....
Francis Borgia (C)	61	1572	1671	Jesuit	Superior General	Spain
Catherine Thomas (V)	41	1574	1930	Canoness Regular of St. Aug.	.....	Spain
Louis Bertrand (C)	55	1581	1671	Dominican	Missioner	Spain
Teresa of Avila (V)	67	1582	1622	Carmelite	Reformer	Spain
Charles Borromeo (C)	46	1584	1610	Secular Clergy	Cardinal	Italy
Felix of Cantalice (C)	72	1587	1712	Franciscan—Capuchin	Lay Brother	Italy
Benedict of St. Philadelphus (C)	63	1589	1807	Franciscan—Observant	Lay Brother	Sicily
Catherine de Ricci (V)	67	1590	1746	Dominican—Regular Tertiary	Prioress	Italy
Aloysius Gonzaga (C)	23	1591	1726	Jesuit	Scholastic	Italy
John of the Cross (C)	49	1591	1726	Carmelite	Reformer	Spain
Paschal Baylon (C)	52	1592	1690	Alcantarist	Lay Brother	Spain
Alexander Sauli (C)	58	1592	1904	Barnabite	Bishop	Italy
Philip Neri (C)	79	1595	1622	Oratorian	Founder	Italy

Name Liturgical Group	Age at Death	Year of Death	Year of Canon-ization	Vocation	Occupation	Land of Birth
26 Japanese Martyrs	....	1597	1862	6 Franciscan Obs. 3 Jesuits, 17 Laymen	Missioners	20 Jap., 4 Span., 1 Mex., 1 Port. India
Peter Canisius (C)	76	1597	1925	Jesuit	Missioner. Writer	Holland
Germana Cousin (V)	22	1601	1867	Laity	Shepherdess	France
Seraphin of Montegranario (C)	64	1604	1767	Capuchin	Lay Brother	Italy
Turibius of Lima (C)	67	1606	1726	Secular Clergy	Bishop	Spain
Mary-Magdalene de Pazzi (V)	41	1607	1669	Carmelite	Nun	Italy
Francis Caracciolo (C)	45	1608	1807	Clerk Regular—Caracciolini	Founder	Italy
Andrew Avellino (C)	87	1608	1712	Theatine	Superior	Italy
John Leonardi (C)	66-68	1609	1938	Clerk Reg. of Mother of God	Founder	Italy
Francis of Solano (C)	61	1610	1726	Franciscan Observant	Missioner	Spain
Joseph of Leonissa (C)	56	1612	1746	Capuchin	Missioner	Italy
Camillus de Lellis (C)	64	1614	1746	Clerk Regular—Camillians	Founder	Italy
Bernardino Realino (C)	85	1616	1947	Jesuit	Pastoral Work	Italy
Rose of Lima (V)	31	1617	1671	Laity	.....	Peru
Alfonsus Rodriguez (C)	84	1617	1888	Jesuit	Lay Brother	Spain

Name Liturgical Group	Age at Death	Year of Death	Year of Canonization	Vocation	Occupation	Land of Birth
Lawrence of Brindisi (C)	60	1619	1881	Capuchin	Superior General	Italy
John Berchmans (C)	22	1621	1888	Jesuit	Scholastic	Flanders
Robert Bellarmine (C)	79	1621	1930	Jesuit	Cardinal	Italy
Fidelis of Sigmaringen (M)	44	1622	1746	Capuchin	Missioner	Germany
Francis of Sales (C)	55	1622	1665	Secular Clergy	Bishop. Founder	France
Josaphat Kuncewicz (M)	c. 43	1623	1867	Basilian Monk	Archbishop	Poland
Michael de Sanctis (C)	33	1625	1862	Canon Reg.—Discalced Trinitarian	Priest	Spain
Hyacintha of Mariscotti (V)	c. 55	1640	1807	Franciscan—Reg. Tertiary	.....	Italy
Joan de Lestannac (W)	83-84	1640	1949	Daughter of Mary	Foundress	France
Peter Fourier (C)	75	1640	1897	Canon Regular of St. Aug.	Founder	France
John Francis Regis (C)	43	1640	1737	Jesuit	Missioner	France
Joan Frances de Chantal (W)	69	1641	1767	Visitation Order	Foundress	France
Marianna de Paredes (V)	26	1645	1950	Laity	.....	Ecuador
Joseph of Calasanctius (C)	91-92	1648	1767	Clerk Regular—Piarist	Founder	Spain
8 North American Martyrs	....	1642-49	1930	Jesuits (6 Priests; 1 Lay Bro.; 1 Oblate)	Missioners	France
Peter Claver (C)	74	1654	1888	Jesuit	Missioner	Spain
Andrew Bobola (M)	66	1657	1938	Jesuit	Missioner	Poland
Luisa de Marillac (W)	68	1660	1934	Daughter of Charity	Foundress	France
Vincent de Paul (C)	79	1660	1737	Lazarist	Founder	France

Name Liturgical Group	Age at Death	Year of Death	Year of Canonization	Vocation	Occupation	Land of Birth
Joseph of Cupertino (C)	60	1663	1767	Franciscan Conventual	Priest	Italy
John Eudes (C)	78	1680	1925	Eudist	Founder	France
Margaret Mary Alacoque (V)	43	1690	1920	Visitation Order	Nun	France
John de Britto (M)	45	1693	1947	Jesuit	Missioner	Portugal
Joseph Oriol (C)	51	1702	1909	Secular Priest	Pastoral Work	Spain
Louis Grignion de Montfort (C)	43	1716	1947	Secular Priest	Founder	France
Francis de Geronimo (C)	73	1716	1839	Jesuit	Preacher	Italy
John Baptist de la Salle (C)	68	1719	1900	Secular Priest	Founder	France
Pacificus of San Severino (C)	68	1721	1839	Franciscan Observant	Missioner	Italy
Veronica Giuliani (V)	66	1727	1839	Capuchin Sister	Novice Mistress	Italy
Lucia Filippini (V)	60	1732	1930	Filippini	Foundress	Italy
John Joseph of the Cross (C)	79	1734	1839	Alcantarist	Provincial	Italy
Theophilus da Corte (C)	63	1740	1930	Franciscan Observant	Missioner	Italy
Leonard of Port Maurice (C)	75	1751	1867	Franciscan Observant	Missioner	Italy
Gerard Majella (C)	29	1755	1904	Redemptorist Congregation	Lay Brother	Italy
John Baptist de Rossi (C)	66	1764	1881	Secular Priest	Missioner	Italy
Pompilius Pirotti (C)	55	1766	1934	Piarist	Missioner	Italy
Teresa Margherita of Heart of Jesus (V)	22	1770	1934	Carmelite	Nun	Italy

Name Liturgical Group	Age at Death	Year of Death	Year of Canonization	Vocation	Occupation	Land of Birth
Paul of the Cross (C)	81	1775	1867	Passionist Congregation	Founder	Italy
Ignatius Laconi (C)	79	1781	1951	Capuchin	Lay Brother	Sardinia
Benedict Labre (C)	35	1783	1881	Laity	Pilgrim	France
Alfonsus Ligouri (C)	90	1787	1839	Redemptorist	Founder. Bishop	Italy
Mary Frances of Five Wounds (V)	76	1791	1867	Laity	Housekeeper	Italy
Joseph Pignatelli (C)	74	1811	1954	Jesuit	Provincial	Spain
Francis Bianchi (C)	71	1815	1951	Barnabite	Missioner	Italy
Clement Hofbauer (C)	69	1820	1909	Redemptorist	Missioner	Moravia
Vincent Strambi (C)	79	1824	1950	Passionist	Bishop	Italy
Joan Antida Thouret (V)	60	1826	1934	Daughter of Charity	Foundress	France
Bartolomea Capitanio (V)	26	1833	1950	Italian Sister of Charity	Foundress	Italy
Andrew Fournet (C)	81	1834	1933	Secular Priest	Founder	France
Caspar del Bufalo (C)	51	1837	1954	Congreg. of Missioners of Precious Blood	Founder	Italy
Joan Bichier des Ages (V)	65	1838	1947	Daughter of the Cross	Foundress	France
Peter Chanel (M)	37	1841	1954	Marist Congregation	Missioner	France
Joseph Cottolengo (C)	56	1842	1934	Secular Priest	Founder	Italy
Anthony Gianelli (C)	57	1846	1951	Secular Clergy	Bishop. Founder	Italy
Mary Magdalene Postel (V)	89	1846	1925	Sister of Christian Schools	Foundress	France

Name Liturgical Group	Age at Death	Year of Death	Year of Canonization	Vocation	Occupation	Land of Birth
Vincenza Gerosa (V)	62	1847	1950	Italian Sister of Charity	Foundress	Italy
Emily de Rodat (V)	64	1852	1950	Holy Family Sister	Foundress	France
Mary Crucifixa Di-Rossa (V)	42	1855	1954	Handmaid of Charity	Foundress	Italy
Emily de Vialar (V)	59	1856	1951	Sister of St. Joseph of the Apparition	Foundress	France
Dominic Savio (C)	14	1857	1954	Laity	Student	Italy
John Baptist Vianney (C)	73	1859	1925	Secular Priest	Pastor	France
Joseph Cafasso (C)	49	1860	1947	Secular Priest	Seminary Prof.	Italy
Gabriel of the Sorrowful Virgin (C)	24	1862	1920	Passionist	Scholastic	Italy
Michael Garicoïts (C)	65	1863	1947	Congreg. of Betharram Fathers	Founder	France
Mary Michela of Bl. Sacrament (V)	56	1865	1934	Handmaid of Bl. Sacrament	Foundress	Spain
Magdalene Sophie Barat (V)	85	1865	1925	Sister of Sacred Heart	Foundress	France
Mary of St. Euphrasia Pelletier (V)	71	1868	1940	Good Shepherd Sister	Foundress	France
Anthony Claret (C)	62	1870	1950	Secular Clergy	Archbishop Founder	Spain
Catherine Labouré (V)	71	1876	1947	Sister of Charity of St. V. de Paul	.....	France
Bernadette Soubiroús (V)	35	1879	1933	Sister of Charity of Nevers	.....	France

Name Liturgical Group	Age at Death	Year of Death	Year of Canonization	Vocation	Occupation	Land of Birth
Mary Rossello (V)	69	1880	1949	Daughter of Our Lady of Mercy	Foundress	Italy
Mary Mazzarello (V)	44	1881	1951	Daughter of Mary, Help of Christians	Foundress	Italy
John Bosco (C)	72	1888	1934	Salesian Congregation	Founder	Italy
Conrad of Parzham (C)	75	1894	1934	Capuchin	Lay Brother	Germany
Teresa of Child Jesus (V)	24	1897	1925	Carmelite	.....	France
Maria Goretti (V. M.)	11	1902	1950	Laity	.....	Italy
Gemma Galgani (V)	25	1903	1940	Laity	.....	Italy
Pius X (C)	79	1914	1954	Secular Clergy	Pope	Italy
Frances Cabrini (V)	67	1917	1946	Mission Sister of S. Heart	Foundress	Italy

these decisions remained a recognized episcopal prerogative. Long after the first formal papal canonization, into the twelfth century and occasionally later, this practice perdured. Thus the Bishop of Anagni in 1215 canonized Peter of Trevi *"prout poterat."*[9] Veneration of saints began very early with the popular honoring of the martyrs; but was always subject to the control of bishops acting alone or in synods. With the close of the period of persecutions the cult of confessors blossomed. Although each bishop could devise his own norms, a more or less uniform one emerged in the early Middle Ages, culminating in the solemn elevation, and sometimes translation, of the saint's remains, forerunner of the present canonization ceremony. Since episcopal jurisdiction could not here exceed diocesan boundaries, the homage authorized by these local or episcopal canonizations was perforce localized, resembling that of a modern beatification. Canonization, as now defined, is beyond the power of a bishop. But the medieval centuries knew no procedure for canonization distinct from beatification. They applied the titles *"beatus"* and *"sanctus"* indiscriminately. It required the gradual diffusion of the veneration of certain saints throughout the Christian world, with the consent express or tacit of the pope, for such cults to assume the stature of equivalent canonizations.[10]

The first formal papal canonization for which solid historical evidence exists is that of Ulrich, Bishop of Augsburg, at the Lateran Council in 993 by John XV.[11] Not till 1234, however, when the decree *"Audivimus"* of Alexander III was inserted in the *Decretals* of Gregory IX, did the popes reserve this right exclusively to themselves. Yet new cults of saints continued to spring up without

[9] *Acta Sanctorum.* August, VI, 645.

[10] Herbert Thurston, S.J., calls the title "saint" prefixed to the names of holy persons of the first thousand years of the Church's history, "a sort of courtesy title," in Butler's *Lives of the Saints.* Revised edition by H. Thurston and D. Attwater (New York, XII [1938], viii). This is, however, too broad a statement.

[11] Löw, *op. cit.*, pp. 575-6 and Kemp, *Canonization and Authority in the Western Church* (Oxford, 1948), pp. 56 ff., give several examples of alleged papal intervention previous to this date authorizing the cult of some saint outside Rome, the earliest being that of Pope Innocent I (401-17) in the case of St. Vigilius of Trent. The most solidly assured of these actions was that of Gelasius I (492-6) in regard to St. Severinus. Because of the insecurity of the sources or uncertainty about the papal intent, none of these instances are commonly accepted as formal canonizations.

papal approval, and therefore lacking in juridical value. This situation persisted until the pontificate of Urban VIII who in 1625 and 1634 stiffened the legislation, casting it in the mold it has basically maintained to the present. Henceforth everything whatsoever concerning the public homage of holy persons became solely the prerogative of the Holy See. Very strict prohibition was issued against any public veneration of those who had not been approved by Rome. But explicitly exempted from this prohibition was the cult of those saints then honored by the common consent of the Church, or by immemorial custom, or in the writings of the Fathers and holy men; and celebrated with the tolerance of the Apostolic See or the Ordinaries.[12] Thereby the dignity of a large, if undetermined, number was, without formal canonization, placed on a par with that of saints expressly canonized by the popes.

* * * * *

Perhaps a few more names should be added to complete the roster. It would be presumptuous to deny outright that none of those excluded merit a place. Too much uncertainty surrounds medieval canonizations. One difficulty is presented by the sources. Papal documents, for one thing, are not always extant. Bulls of canonization are said to have been promulgated for such saints as Deodatus (d. 679), Bruno of Wurzburg (d. 1045), Galganus (d. 1183); but these decrees, if ever existent, are lost. Yet lack of a papal document does not necessarily rule out a canonization. Popes up to the twelfth century commonly canonized at synods at Rome or on their journeys throughout Christendom; and no further special written promulgation was held essential. On the other hand the presence of a presumedly papal bull can prove deceptive; for example, the one canonizing Heribert of Cologne (d. 1021), attributed to Gregory VII, is a forgery.

In lieu of papal documents we must rely on medieval hagiographers and chroniclers, a testimony at times so late or vague or uncritical as to be unreliable. Reasons of this kind render doubtful the canonizations of such saints as Procopius (d. 1053), Arialdus (d. 1066), Gerard of Potenza (d. 1119), or Guarinus (d. 1158). The *Roman Martyrology* credits Urban II with canonizing the

[12] *Coelestis Hierusalem*, July 5, 1634, in *Codicis Juris Canonici Fontes*, I, 402-6.

early tenth-century Bishop Attilanus; but the source, a *Vita* composed late in the twelfth century, is not worthy of credence.

Another problem arises from the custom of medieval popes of delegating to others occasionally the investigation and, seemingly, the final decision in these matters. The cases of Nicholas of Trani (d. 1094) and Helen of Sköfde, the Swedish martyr (d. 1160), were remitted to local bishops. Since the meagre evidence does not make it clear whether the popes ratified the episcopal judgments, or wanted merely a restricted cultus, it appears safer to suppose the latter, though both saints are commonly regarded as formally canonized. Alexander III delegated to Archbishop Thomas Becket of Canterbury the cause of his predecessor in that see, Anselm; but there is no proof Becket reached any decision. (Nor is there any that Alexander VI later canonized this doctor of the Church.) There are also some examples of canonizations by papal legates. Evidence for papal ratification of legatine action is sufficiently strong to include Otto of Bamberg, Anno, and Arnulf among the formally canonized. Celestine III confirmed as pope a decree he made as legate in canonizing St. Rudesind.

Were one to accept uncritically the accounts of saints by modern hagiographers, the total of the formally canonized would have to be expanded considerably. Upon examination, however, the date marked for a canonization may turn out to be that of an elevation of relics by a local bishop, as in the case of the popular martyr of the eleventh century, Godelewa. It may, as in the case of Rose of Viterbo (d. 1252), coincide merely with the introduction of a cause at Rome; or the insertion of a name in the *Roman Martyrology,* as is true of Sylvester Guzzolini (d. 1267).

* * * * *

It remains to collate the data on the 283 saints compacted in the above table. The attainment of heroic sanctity by co-operating with the hidden operations of divine grace is a denominator common to all the saints. An analysis of the catalogue under other categories can, however, prove enlightening.

Sharp fluctuations are manifest in the total number of saints living in the successive centuries. Four dwelt in the eighth century; none in the ninth; 7 in the tenth; 17 in the eleventh; 20 in the twelfth; 28 in the thirteenth; 13 in the fourteenth; 19 in

the fifteenth; 76 in the sixteenth; 43 in the seventeenth; 19 in the eighteenth. Thirty-three of those who died in the past century have thus far been canonized; 4, the present one. There is no continuous curve of ascent or descent protracted over the centuries; rather an oscillating series of rises and falls which parallel the general pattern of the Church's life. Thus the splendid period of the high Middle Ages, which culminated in the thirteenth century, was followed by one of decline during the last two medieval centuries. The number of saints can be seen to rise till the thirteenth century; then to diminish. The stormy era of the Reformation and Catholic Restoration in turn saw the largest number of canonized saints ever raised up, a remarkable commentary on the renewal of vitality characteristic of the sixteenth and seventeenth centuries. The dip in the total of saints in the eighteenth century coincides with the lowered fervor of this age of rationalistic Enlightenment. In the past century the Church was on the defensive against external attacks on a wide front; and again there showed a rise in the company of the saints. There is no need to push this parallel to extremes; but its presence is not to be gainsaid.

Although women are popularly said to be more pious than men, this conclusion is not warranted from the present list, in which male saints outnumber females four to one: 227 to 56.[13] In earlier centuries the balance inclined more heavily in favor of males. At the end of the twelfth century 15 times as many men saints as women had appeared: 45 men and 3 women. Every century up to the twentieth saw a majority of males. By the end of the eighteenth century 209 men had died who are now formally canonized; 37 women. With the nineteenth century the male lead was almost erased: 17 men and 16 women. Up to now 3

[13] This percentage closely coincides with the findings of Pitirim Sorokin in *Altruistic Love* (Boston, 1950). The Harvard sociologist concluded that 82 per cent of the saints over 20 centuries are males; and his tables maintain this proportion for saints living since the eighth century. The numerous statistical charts on the saints, involving much original research in this little-plowed field, are based on 3090 biographies of saints and blesseds occurring in the twelve volumes of Butler's *Lives of the Saints,* as revised by Father Thurston. The value of Sorokin's study would have been enhanced by a deeper knowledge of theology and hagiography, by more thorough investigation, and by sounder procedural methods and more cautious conclusions.

women of this century are enrolled among the saints, only one man. It is still too early, of course, to speak with finality about the last century or the present under this or the following headings.

Martyrs form a quarter of the saints, 69 in number. All but two are males; the earliest and latest women canonized, Wiborada and Maria Goretti, are the sole female martyrs. Three group canonizations—that of the martyrs of North America, Gorkum, and Japan—furnish most of the male martyrs. In the latter two examples those canonized represent a small fraction of the faithful put to death during the persecutions by the Calvinists and the Japanese authorities. Martyr saints are a phenomenon mainly of the sixteenth century, which had 47; and the seventeenth, with 12. Male religious supplied 39 martyrs (18 being Franciscans, 13 Jesuits). The secular clergy have 8 martyrs; laymen 20 (two-thirds of all sainted laymen).

Of the non-martyrs 160 are men, 54 women. Forty-one of the latter are classed as virgins, including Cunegund, widow of the Emperor St. Henry II. Margaret of Cortona is listed as a penitent; Joan of Valois, whose marriage to the later King Louis XII was annulled, as a queen. Widows, several of whom ended their lives as religious, total 11.

In years the saints range from teen-agers to centenarians. Youngest are the martyrs Maria Goretti and the Japanese Louis Ibaraquia, both 11.[14] Two other Japanese martyrs were extremely youthful: Anthony Deynan, 12, and Thomas Cozaqui, 14. Dominic Savio, 14, is the youngest confessor. Stanislaus Kostka, the Jesuit novice, 17, and Joan of Arc, executed at 19, are the only other confessors under 20. At the other extreme stands Gilbert of Sempringham, whose earliest biographer reliably put his age at over 100 years. Alexis Falconieri is said to have died at around 110; but much uncertainty surrounds our knowledge of his life, as that of the other founders of the Servites. Mary Magdalene Postel, at 89, is the longest-lived woman saint, only three of whom reached the 80's, compared with 19 men.

[14] Among the martyrs of the Boxer Rebellion beatified in 1955 one, Paul Lang-eull, was 8 to 9 years old; another was 9; another, 11 (cf. *AAS*, XXXVII [1955], 249, 381-88). No one has been formally canonized who has not reached the age of reason. For a theoretical discussion of this point, cf. Ludwig Hertling, S.J., "Utrum pueri canonizari possint," in *Periodica*, XXIV (1935) 66-73.

As a group the canonized saints, whose life span can be at least approximated in all but 20 instances, have been remarkable for longevity. Barely one-third died under 50 years; and half of those who did were martyrs. Prescinding from the martyrs the average age of confessors exceeds the general average in the U. S. A. in the twentieth century; and far exceeds that of previous centuries when life expectancy was much lower than now. Merely three confessors failed to attain 20 years. Twelve died in their 20's; 10 in their 30's; 19 in their 40's; 36 in their 50's; 58 in their 60's; 44 in their 70's; 15 in their 80's; 4 in their 90's; and 2 passed the century mark: an average well over 60. Combining both martyrs and non-martyrs the average still hovers around 60 years. Those who have lived since 1800 average about the same age as their predecessors. Whatever then be said of the adage that the good die young, it cannot be applied to those honored for extraordinary goodness.[15]

Between the dates of death and canonization the widest variations in time can be detected. Some canonizations have speedily ensued, the most rapid being that of Simeon of Padolirone, which came within a few months of his death. That of Anthony of Padua and Peter of Verona followed within a year of death; that of Homobonus, Francis of Assisi, and Clare of Assisi, within two years. Thomas More and John Fisher, on the other hand, must wait 400 years; Joan of Arc, 489; the Servite Founders, about 6 centuries. Only 13 have been canonized within 10 years of death, none of these for the last six centuries. Less than a fifth of the saints have been canonized within 50 years of death; a little over a third within a century. Nearly half the saints waited two centuries or more. As a rule the more rapid canonizations were medieval. Since the enactments of Urban VIII the quickest has been that of the "Little Flower," 28 years. But only seven

[15] Sorokin, *op. cit.*, pp. 100-101, has also been struck by the remarkable longevity of the saints, 16 per cent of whom he finds to have died at 40 or less; 27 per cent between 41 and 60; 39 per cent between 61 and 80; 18 per cent over 80. This calculation is based on 646 cases, presumably including martyrs. "Age unknown" is marked against 79 per cent of the names; 7 per cent in the present study. Taking into account the martyrs the proportionate ages in the above table are in close accord with Sorokin's percentages, save for a smaller figure for those of 80 or more years, 8 per cent.

since that pontificate have succeeded within 50 years; 39 within a century. Well over half have delayed two centuries or more. This might be kept in mind when the topic is raised of the failure of North America to produce native saints.

So many accidental factors can influence the timing of a canonization that no particular significance need be placed on it. St. Bernard, e.g., enjoyed during life a European reputation for sanctity perhaps never equalled; so much so that Alexander III came to a synod at Tours ten years after the monk's death with the intention of canonizing him. But when several other requests for canonization were presented, the pope avoided embarrassment by postponing all of them. Bernard's cause did not come up for final decision for another ten years. Clare of Montefalco was accorded a local veneration immediately upon her death in 1308. John XXII was interested in her cause, and by 1318 appointed a commission of three cardinals to examine it. Then a life-and-death struggle (over the Empire) with Louis the Bavarian diverted the pontiff's attention for the remainder of the pontificate. After his demise the papacy was in constant crisis until mid-15th century at Avignon, during the Western Schism and the ensuing conciliar era. No more than seven were canonized in all these decades. Clare's case sank into oblivion. She must await Leo XIII for formal canonization, a delay of 573 years, one of the longest on record.

The laity are responsible for a sixth of the saints; the secular clergy for slightly less; religious for the rest. There are two males to every female among the lay saints. At least 35 saints have been married, but some of them in later life became religious. No woman has been canonized whose husband survived her. This does not hold true for men, some of whose wives outlived them. Canonized from the ranks of the secular clergy are 15 priests and 23 of the hierarchy: one pope, 2 cardinals, 6 archbishops, 14 bishops.

About a fifth of canonized religious are women. These are nearly equally divided between contemplative and active institutes. The former type characterized the period to the close of the Middle Ages. Labors of sisters in the class room, hospitals, foreign missions, or other external works of charity are a modern development. Members of active congregations, most of them foundresses, almost completely monopolize the nineteenth-century saints. Sainted

women are distributed among a larger number of institutes, few with more than one representative.

The various orders of mendicant friars have constituted nearly half of the canonized religious men; clerks regular, approximately a fourth; monks, a sixth; canons regular and the newer congregations each about a fourteenth. Until the end of the twelfth century monks supplied the majority of male saints, practically all belonging to the Benedictine Order or one of its offshoots which observed with variations the rule of St. Benedict. Since the thirteenth century, however, only one member of a monastic order, a Basilian, Archbishop Josaphat, has been canonized. Even in the age which produced canonized monks it was a mere handful who did not come to attention in some capacity outside the cloister. Half were elevated to the hierarchy. Four founded institutes. Abbot Hugh of Cluny wielded great influence as adviser to kings and popes. Bernard was famous in many fields. Surprised that an order as ascetic as the Carthusians can point to but one canonized saint, Bishop Hugh of Lincoln, Benedict XIV remarked wisely that monastic orders whose members are seldom in the public eye may have few saints in the Church Militant, but they have many in the Church Triumphant.[16]

Congregations of canons regular, which became popular from the twelfth century onward, gained 11 saints between then and the seventeenth century. Mendicant orders, which originated in the thirteenth century, enroll 68 saints. Of these, the Franciscans with their branches claim 43; the Dominicans 10; the Servites 9. Another type of active orders, clerks regular, arose in the sixteenth century. Since then these have given 38 saints to the Church, 27 of them Jesuits. From the period of the Reformation to now nearly half of all male saints, over 60 per cent of religious ones, have pertained to the Jesuits or Franciscans. Congregations of men, a more recent growth, enlist ten saints since the eighteenth century.

In their main external occupations the saints reveal wide diversity. Some were taken up with lowly tasks: the farm laborer Isidore, the shepherdess Germana Cousin, the priest's housekeeper Anna Gallo (Mary Frances of the Five Wounds), the lay brother saints. Some, in cloistered contemplation, passed their lives hidden from the world; their fame, like that of the martyrs, has

[16] *Op. cit.*, lib. I, c. 13, 18.

been largely posthumous. Many, however, were prominent during life as writers, professors, missioners, or preachers. A surprisingly large number, about 40 per cent, were engaged in government: civil rulers, members of the hierarchy, religious founders and superiors. This should be sufficient to dispel the notion that saints are impractical people. Over a dozen lay saints belonged to the ruling class of royalty and nobility, including an emperor, two empresses, three (perhaps four) kings, a queen. All but two canonized laymen up to 1200 were of this class.

The hierarchy embraces half a hundred saints. Sixty-six were founders; more than 20, religious superiors. Some individuals obviously exercised more than one of these functions. Up to 1200, over half of all canonized saints were bishops. After that the proportion dwindled. Religious institutes were founded by 7 of the secular clergy, 34 religious men, and 25 religious women. These latter constitute upward of 60 per cent of the canonized nuns. Founders and foundresses are very prominent in recent canonizations: 10 under Pius XI; 17 thus far under Pius XII.

Of the 85 per cent of the saints whose social background could be discovered, more than half came from the upper class. A quarter were from the middle class; a little less from the numerically vast lower class. With minor variations these proportions hold true whether the saints be of the laity, secular clergy, or religious. Sainted religious show a slightly higher proportion from the upper social strata; secular clergy, from the middle class; laity, from the lower class. Up to the close of the fifteenth century, nearly three-fourths of all saints were of the upper class; about one-fifth, of the middle class. This is so for saints from religious orders too. Although we cannot discount the temptation of medieval hagiographers to fashion a patent of nobility for their heroes, the predominance of the tiny upper class among medieval saints is not to be doubted. This prominence persisted until the beginning of the nineteenth century; although Joan of Valois (d. 1505) is the most recent representative of royalty. When we come to the nineteenth and twentieth centuries, however, over half the saints are of lower-class origin; less than a fifth from the upper class.[17]

[17] Sorokin, *op. cit.*, pp. 123-33, has discovered the social background of 41 per cent of the 3090 saints he studied. Of these 1280, distributed over

Latin countries have been the homeland of two-thirds of those canonized. Italy, with 95, leads all nations; and in Italy Florence, with 16, leads all cities of the world. France claims 55; the Iberian peninsula 38. Germanic lands, including Austria and Switzerland, gave birth to 22. Japan boasts 20 saints, all martyrs. The Low Countries have an equal number, all but 3 martyrs. England has produced 11 saints, but none since the early Reformation period. Poland counts 7; Ireland 4; Scandinavian lands 4. If no natives of Africa can be found, Benedict of St. Philadelphus, "the Moor," was of African descent.

Three saints, all of Spanish descent, have been born in the Western Hemisphere: one in Peru; one in Ecuador; one in Mexico, martyred in Japan. Seventeen other saints have labored, at least for a time, in this hemisphere. One of these, Mother

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20 centuries, 62 per cent were of royal or upper class origin; 13 per cent peasant or lower class; the rest middle class. These percentages hold true for the 786 of known background between the eighth and twentieth centuries. Out of 581 saints from the eighth to the end of the fifteenth centuries, he has 70 per cent from the upper class; 20 per cent middle class; 10 per cent lower class.

A more recent investigation by Katherine George and Charles A. George, "Roman Catholic Sainthood and Social Status: A Statistical and Analytic Study," in *Journal of Religion*, XXXV (1955), 85-98, classifies 2494 saints and blesseds found in Butler, Holweck, and the *Book of Saints*. Over 20 centuries it finds 78 per cent belong to the upper class; 17 per cent to the middle class; 5 per cent to the lower class. Impressively large as is the sum of names studied, however, it foregoes judgment on at least two-thirds of the saints in the sources cited. In this mass those of lower class origin are more likely to be among those of unknown background than representatives of the upper class. For the interval since the start of the eighth century the total given for those of lower class origin, 60, scarcely surpasses that of the formally canonized saints from this group, to say nothing of those enjoying a local cultus, or those beatified. In the past three centuries more than 1000 modern martyrs in the vast majority have been formally beatified; and most of these remain uncanonized. The figures in this article show that very few of them can have been considered. For the period since the beginning of the sixteenth century, particularly, are the percentages in need of revision; for the lower class above all. The conclusion of the authors that the Church's choice of saints is a faithful mirror of the power relationships in society at any one time, with the reward of sainthood, like most other distinctions, going to the social elite, needs more proof.

Cabrini, died in Chicago an American citizen. Confessors born in mission territory, such as was the United States until the recent past, are a rarity. It is much too soon to calculate whether this country will produce from her faithful of the nineteenth century or the present one a native saint. After all, Germany, where Catholicity is centuries-old, has given birth to but four saints in over 700 years. Latin saints who have lived since the start of the eighteenth century have raised the traditional Latin predominance to a virtual monopoly, 95 per cent: 33 Italians, 17 French, 4 Spanish. Two German saints complete the roll.

The current trend is toward more frequent canonizations. In the 632 years between the first formal canonization and the legislation of Urban VIII in 1625, 88 saints were named, an average of 14 per century. The 330 years since then have seen 195 saints raised, about 60 per century. Tightening of procedure has served evidently to quicken the pace. The tempo of this increase has been progressive. Only 53 were canonized between 1625 and 1846; 142, however, since then. Pius IX (1846-78) canonized 52, the largest number by any pope. He is followed by Pius XI with 33, and Pius XII with 32 to date.

What precise course the future may take cannot be foreseen. But it can with certainty be predicted that the Church, one of whose essential marks is sanctity, will continue to raise heroes of the Faith and to canonize some of them; in order that the faithful be provided with new intercessors in heaven, and the best exemplars of Christian perfection. As each formula of canonization repeats, this will be done "for the honor of the Holy and Indivisible Trinity, for the exaltation of the Catholic Faith and the increase of the Christian religion."

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MAGNA EST VERITAS, ET PRAEVALEBIT

"Great is truth, and it shall prevail" is a maxim that is generally accepted as valid, but sometimes questioned or even denied in its entirety. In human affairs, especially in the case of particular men and their deeds, it is asserted that the truth does not always win the day, even in the long course of events. Men have been misunderstood or misrepresented, have died in ignominy, and have passed from the memory of their fellows without the truth about them becoming known and justice being done to them. If history is not "that huge Mississippi of falsehood," which Matthew Arnold calls it, nor yet a fable agreed upon,[1] it can never tell the full story of the human race and its deeds, or even offer the full picture of a given man. It may be that the damage done to individual men and to groups is so deep and lasting that it cannot be known in its complete extent. Still less can it be righted within a time when it would help those who have suffered injustice and defeat. As Coventry Patmore wrote,

> The truth is great, and shall prevail
> When none cares whether it prevail or not.[2]

Nor is it correct to say that the true cause will always be victor in free and open discussion. It has happened more than once that

[1] As Napoleon is reported to have said. For Matthew Arnold's statement see "The Literary Influence of Academies," in *Essays Literary and Critical.* Everyman's Library edition, p. 48.

[2] "Magna Est Veritas," in *Poems* (London: G. Bell and Sons, Ltd., 1921), p. 291. The entire poem reads:

> Here, in this little Bay,
> Full of tumultuous life and great repose,
> Where, twice a day,
> The purposeless, glad ocean comes and goes,
> Under high cliffs, and far from the huge town,
> I sit me down.
> For want of me the world's course will not fail:
> When all its work is done, the lie shall rot;
> The truth is great, and shall prevail
> When none cares whether it prevail or not.

the truth has been stopped by obstacles set up by invincible ignorance, or has been routed by invincible error. Such criticisms are partial objections to the principle. The greatest challenge is made by those who reject it *in toto*. As far as matters of the very highest importance are concerned, the Machiavellians and the masters of the absolute state hold that it is not truth but falsehood that shall prevail. Their policy is based on a perception of the vulnerability of the truth and the strength of the lie. Men are seen to be helpless when subjected to a determined campaign of falsity, for, as psychologists have discovered, if facts are kept from their minds, they will necessarily accept as true whatever is told to them. Hence the totalitarians have devised the strategy of the lie and have put it into effect. Let the lie be big enough, let it be told on a wide enough scale, and for a sufficient time, and it will prevail. For the destruction of some truths, indeed, not too long a time is required. In the case of certain religious teachings and moral doctrines, only a generation needs to pass before they are discredited and discarded and even forgotten.[3] It is not the objective truth of things that counts, say the dictators and the state absolutists; it is our will and law that shall prevail. A reading of history, reflection on what history leaves unrecorded, and the sight of grim events that unfold before our eyes all tend to weaken one's assent to this sonorous maxim, which has been held in honor for centuries, *Magna est veritas, et praevalebit.*

PROVENANCE OF A PRINCIPLE

When objections are raised to an assertion of the great power of truth and its inevitable triumph over error, it is well to recall the source and original form of the familiar statement. In the apocryphal third book of Esdras, Zorobabel, in the presence of King Darius and his court, defends what he holds to be the most powerful thing in the world. It is not wine or the king, as two of his fellow pages had held. It is not women, powerful as they are, but the truth.

> Great is the earth; high is the heaven; swift is the sun in his course. . . . Is not He great who maketh these things? Therefore truth is great, and stronger than all things. All the earth calleth upon truth,

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[3] As happened in some European countries in the sixteenth century and in Russia after 1917.

and the heavens bless her. All works shake and tremble, but with her there is no unrighteous thing. Wine is unrighteous; the king is unrighteous; women are unrighteous; all the children of men are unrighteous, and unrighteous are all their works, and there is no truth in them. In their unrighteousness also shall they perish. But truth abideth, and is strong forever; she liveth and conquereth forevermore.[4]

Zorobabel continues: "With her"—or it may be, with Him, i.e., God—"there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men are blessed in her works. Nor in her judgment is there anything unrighteous; but she is the strength, and the kingdom, and the power, and the majesty of all the ages. Blessed be the God of truth. And he ceased to speak, and all the people shouted out, and said, Great is truth, and she doth prevail."

The author of the third book of Esdras was not an inspired writer, but what he has Zorobabel say of truth is in accordance with divine revelation as well as with human reason. Thus "truth is a noble and enduring thing," according to Plato, "but it is difficult to persuade men of it."[5] In keeping with a long line of philosophers, St. Thomas Aquinas writes that in God "there is not only truth, but He is the highest and the first truth itself,"[6] and that "it is of necessity that the will of God"—who is truth itself—"always be fullfilled."[7] Before him St. Augustine thought that although Esdras wrote as a historian, it could be that he was speaking prophetically of Christ when he wrote "that the truth is victorious over all."[8] So also the Lord God is "the God of truth," say the Scriptures. "His mercy endureth forever, and His truth to generation and generation." "By mercy and truth iniquity is redeemed." "Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of

[4] Cf. S. A. Cook, translator and commentator, "I Esdras," in R. H. Charles, editor, *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford: at the University Press, 1913). The Latin text is found in P. Michael Hetzenauer, *Biblia Sacra Vugatae Editionis* (Ratisbon and Rome: Frederick Pustet, 1922), pp. 1209-18, "extra scilicet seriem Canonicorum Librorum."

[5] *Laws* 11, 663 E.

[6] *Sum. theol.* I, q. 16, a. 5 c.

[7] *Sum. theol.* I, q. 19, a. 5 c.

[8] *De Civitate Dei,* Book 18, Chapter 36.

thy heart. And thou shalt find grace and good understanding before God and men." "Open ye the gates, and let the just nation that keepeth the truth enter in." "The truth of the Lord remaineth forever."[9] It is among men, but it is stronger than men, for as Newman wrote: ". . . the truth has in itself the gift of spreading without instruments; it makes its way in the world, under God's blessing, by its own persuasivenness and excellence; 'So is the kingdom of God,' says our Lord, 'as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he *knoweth not* how.' "[10] It is apparent, therefore, that the approval shouted out by the people, "Great is truth, and she doth prevail,"—*Magna est veritas, et praevalet*—is even more in harmony with Sacred Scripture and with philosophy than is the *praevalebit*, the "it will prevail," of the modern adaptation.[11]

DESTRUCTIO DESTRUCTIONIS[12]

Zorobabel's praise of truth, and the tradition to which it belongs, may be said to imply a complete theory of the nature and kinds of truth. In fact, to answer the objections made to his argument and to the people's testimony, it is well to make use of the terms, definitions, and distinctions that thinkers of later centuries offer to us[13]

[9] *Psalm* 30:6; *Psalm* 99:5; *Psalm* 16:6; *Prov.* 3:3; *Isaias* 26:2; *Psalm* 116:2.

[10] John Henry Newman, "Wisdom and Innocence" in *Sermons Bearing on Subjects of the Day* (London: Rivingtons, 1885), pp. 303 f. It was this Anglican sermon, delivered and published in 1843, that Charles Kingsley misused for his charge of untruthfulness against Newman and the Catholic clergy in general. The subsequent controversy led Newman to write his great autobiographical work, *Apologia Pro Vita Sua.* The whole episode provides a striking instance of the triumph of truth even in the lifetime of a man subject to such attack as Newman was over a long course of years.

[11] The first instance of the substitution of *praevalebit* for *praevalet* is found in *The Crown & Glory of Christianity: or Holiness the Only Way to Happiness* (London: 1662) by Thomas Brooks (1608-80), a nonconformist minister: "Though Satan and his instruments may disturb the truth, yet they cannot suppress it; for (*magna est veritas & praevalebit*) great is truth, & shall prevail," p. 407.

[12] This title is taken from Averroes' *Destructio destructionum philosophiae Algazelis,* his answer to *Destructio philosophorum,* an attack upon philosophy by Algazali (1058-1111).

[13] For the scholastic doctrine of truth consult St. Thomas Aquinas, *Summa contra gentes,* Book I; *Quaestiones disputatae de veritate,* English translation by Robert W. Mulligan, James V. McGlynn, and Robert W. Schmidt, *Truth.*

In Esdras III there is evident recognition of the truth of discourse, the kind of truth that obtains when men speak honestly to one another and put their actual thoughts into words. There is likewise use of the notion of formal truth, which comes into being when we know things as they are. The truth of discourse consists in a conformity of our speech with our knowledge; formal truth consists in a conformity of our thought with things. Zorobabel, the people saw, had found the truth: his mind was in harmony with the order of things when he said that neither wine nor the king, nor even women, could be the strongest and most enduring thing. He knew the truth, and he spoke the truth.

Most of all, the episode is concerned with what philosophers have variously called metaphysical truth, ontological truth, transcendental truth, and the truth of things. Things exist, and they truly are what they are. Moreover, the more reality a thing possesses, then the more truly does it exist and the truer it is. As later thinkers saw, truth, like goodness and unity, is in reality identified with being. As a result, it must be that God, the infinite being, is absolutely one and completely good. He is likewise true without limit or qualification. The Lord, as Zorababel calls upon Sacred Scripture to say, is "the God of truth."[14] He is truth itself, the absolute, immutable, eternal, self-existent truth spoken of by St. Augustine and the other thinkers of the *philosophia perennis*. God, infinite and eternal, is infinitely greater than any and all finite beings. His truth, which is identical with His being, is likewise greater than any and all finite things.

Hence the judgment, *Magna est veritas, et praevalet,* is a valid principle, and the objections raised against it can carry no final weight. Indeed if we regard them carefully we see that they belong to the moral order rather than to that of knowledge. The objections do not arise from skepticism: all of them admit the possibility of arriving at truth. The first two objections derive from a defeatist attitude towards life and thought; the last derives from cynicism and moral perversity. That truth shall prevail, and that it prevails

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3 vols. (Chicago: Henry Regnery Company, 1950-54); *Summa Theologica,* passim; John K. Ryan, "The Problem of Truth," in R. E. Brennan, editor, *Essays in Thomism* (New York: Sheed and Ward, 1942), pp. 65-79.

[14] *Psalm* 30:6.

even now, does not mean that there can be no lasting ignorance and error on the part of other men concerning us, or of ourselves concerning them. Injustices will continue to be done among men and to produce evil effects that endure in some cases for generation after generation. "It needs must be that scandals come"[15] in this world, and among these scandals are successful calumnies and long-continued injustices. The final vindication of all the innocent and outraged will not come until Judgment Day, when there will above all be care for the exact and complete truth. We are impatient and unthinking if we demand that God right all wrongs here and now, while we are on earth to see. We ourselves are responsible for some of the delay in the final triumph of the truth. We do not even admit this culpability when we ask that justice and truth prevail according to our wish and schedule rather than according to the actuality of things and the demands of a perfect justice. Nor does such impatience show us as men willing to be counted among those who are blessed because they "suffer persecution for justice' sake."[16] If we truly believe in an infinitely true and just God, and if we see ourselves for what we truly are, we will know that it is God alone who knows the whole of things and He alone who has an infinite unfailing care that it shall prevail.

It is likewise unreasonable to expect that the true cause must immediately prevail in every debate among men. That the truth should gain a quick and easy victory in every clash of minds is neither according to the nature of things with all their complexity and obscurity, nor according to the character of men with all their defects and handicaps. Ignorance and error in ourselves and in others can be cast out only at the cost of long labor, to which prayer and fasting must also be added. Humanly speaking, it is inevitable that brilliant, learned, untiring, and perhaps unscrupulous workers in behalf of error should score temporary triumphs over opponents who are less sharp, less diligent, and less zealous, even if more scrupulous, in defense of a better cause. The lesson of such episodes is obvious. In no way does it change the fact that in many fields

[15] *Matt.* 18:7.
[16] *Matt.* 5:11.

the only sure way of arriving at mutual understanding and a common perception of the truth is by open and honest discussion. We must follow the argument where it leads, as Plato says in *The Republic.*[17] In some cases it may take centuries of slow investigation by many minds, careful criticism of conflicting claims, and unprejudiced evaluation of the facts uncovered before the argument comes to its end. But in history, in physical science, in philosophy, and in certain other fields, the truth will emerge from such discussions. Inevitably the claims of the charlatan, the tricks of the sophist, and the chicanery of the mere propagandist are exposed, so that little by little the right does prevail. Not all who labor for such a result can see it come to pass, but they can agree that: "It is not for us to secure the final triumph of the truth, but only to labor in its behalf."

The most formidable problem for one who asserts with Zorobabel that truth "is the strength, and the kingdom, and the power, and the majesty of all the ages" is found in the contemporary conquest of men's minds by what may be called organized error. The concentration of power in the modern absolute state, with its complete control over education, the press, and all means of public communication, and with its regimentation of youth in armies and elsewhere, is a new phenomenon in history. New discoveries in human psychology and new techniques in propaganda that are at the disposal of men who possess unlimited political power, and at the same time have rejected all moral and religious restraints, make mass indoctrination in error a practical process. By it the laborious construction of centuries may be undone within a generation. It must be admitted that we are face to face with huge errors, and that further centuries may be required before they break down in practice and are refuted by their own failure as well as otherwise. We must likewise admit our own part in producing a situation where such errors have found their opportunity and a receptive audience.

Yet the modern situation provides its own justification of Zorobabel. The ruthless suppression of freedom of speech and the

[17] *Republic* X, 595; also *Phaedo,* 91, and *Crito,* 48 e.

attempt to destroy freedom of thought are themselves testimony to the strength of the truth. The totalitarians know that the truth will win men's minds if it is not kept from them; they do not know that it cannot be kept from them forever. The record of history is that complete uniformity of thought and conduct can never be imposed permanently upon men. Discussion that is forbidden in public will go on behind closed doors, and speculation that cannot be given utterance will continue within the mind. By his very nature, says Aristotle, man desires to know, that is, to arrive at the truth.[18] It has also been said that we may drive out nature with a fork, but it will always return.[19] Brute fact, a form of that *veritas rerum* of which the scholastics speak, cannot be permanently evaded, even if men would so wish. Certain truths are self-evident; others follow inexorably from facts and judgments that we must accept. "The terrible thing about the truth," according to Edmond de Goncourt, "is that we discover it."[20] But if the truth is terrible, it is not such for those who love and seek it. It is terrible only for those who fear and shun it, think to keep it from themselves and others, and labor in vain to prevent its inevitable triumph.

Upon an even higher plane than that of nature there is evidence of the ultimate victory of the truth over the most firmly entrenched errors. Beliefs and a way of life that are above man's natural reach are in his possession, and they carry within themselves proof of their divine origin and invincible power. Christ's Church has long since manifested its unity and goodness along with its truth. Its past trials and victories, both within the souls of individual men and in nations, are a portent for the final outcome of the present struggle. In an age that is beset with slavery and death it shows itself to be the Church of Him who said, "I am the way, and the truth, and the life,"[21] and to our world it repeats His words, "If you abide in my word, you shall be my disciples indeed, and you shall know the truth, and the truth shall make you free."[22] But it

[18] *Metaphysics,* 980 a 22.

[19] Horace, *Epistles,* I, 10, 24.

[20] Or his brother Jules: the writer quotes from memory.

[21] *John* 14:6.

[22] *John* 8:32.

must be recognized that knowledge and freedom are promised by Jesus Christ to His disciples and that we become His disciples only if we abide in His word.[23]

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[23] The three sections of this article are an adaptation of the tripartite method of the medieval scholastic theologians and philosophers, as found, for instance, in the *Summa Theologica* and certain other works by St. Thomas Aquinas and the *Summa Theologica* of Alexander of Hales. In the tripartite method a problem is proposed for discussion and two opposing solutions are advanced. The first solution is not that of the author, but of an opponent, and is given in the form of a series of objections. These arguments are based on Sacred Scripture, reason, experience, and the authority of other thinkers, as the case requires. The position of the author is then stated in full in the body of the article. Lastly, the original objections are answered one by one, unless they have been sufficiently disposed of in the body of the article. In the hands of a thinker like St. Thomas Aquinas, almost every application of this method is an illustration of the comprehensive treatment of a problem, close reasoning, use of what has been previously done on the subject, and clear and convincing statement.

In the present article the pattern, although not the technical apparatus, of the tripartite method has been followed. Arguments against the traditional maxim, *Magna est veritas,* are first presented. In the section called "Provenance of a Principle" and in the first part of "Destructio Destructionis" the writer's position is stated. In the last five paragraphs the objections are answered. As in the medieval schools, use is made of Sacred Scripture and of various philosophers and theologians. Arguments from reason have been advanced, and there is likewise an appeal to experience and fact.

DEVOTION TO THE BLESSED VIRGIN

Oddly enough, one of the least developed sections of contemporary Mariology is that which deals with devotion to Our Lady. For the most part, the theologians who have written about her in our own time have concentrated on the tasks of perfecting the terminology employed in this section of sacred theology and of drawing out the implications of the various prerogatives of Mary described in the deposit of divine public revelation. Comparatively little effort has been devoted to the analysis of the debt of acknowledgement and gratitude actually and objectively due her.

This situation is quite unfortunate. It is certainly the Church's wish that every one of its children should have a strong devotion to the Mother of God. Every priest wants to possess and to foster this devotion in his own life and to enkindle it and increase it in those for whom and with whom he works. It is evident that this objective can be attained much more easily and effectively in the light of a clear awareness of the nature of devotion to Mary and of its background in the Christian life. Particularly now, in an age when the most magnificent accomplishments in the scientific and technical fields have been brought about precisely through the use of exact knowledge, it is unthinkable that vague or even confused notions about devotion to Our Lady should stand in the way of badly needed advances in the field of that devotion.

By far the most profitable way to begin a study about devotion to Our Blessed Mother is to take advantage of the enlightenment provided in the treatise on the potential parts of the virtue of justice, included by St. Thomas Aquinas in his *Summa theologica.* Under this heading St. Thomas taught about several distinct virtues, all of which participate in some way in the definition of justice itself, while lacking something of the full perfection of that definition. Now justice itself is that virtue by which a man is disposed to give to another exactly what is due to him. Any virtue that operates along this line, but which cannot give to that other all that is due to him, or in which the nature of the debt does not allow an exact rendering, is classified as a potential part of justice. In the *Summa theologica* St. Thomas teaches about several of these, religion, *pietas,* observance, gratitude, veracity,

affability, and liberality.[1] The payment of our debt of reverence and acknowledgement to the Blessed Virgin Mary appears in this listing (despite the fact that St. Thomas does not deal with it extensively here), under the heading of the virtue of *observantia.*[2] And, in the light of the Church's teaching about Our Lady, her cultus would also be a work called for by the virtue of *pietas.*[3]

In the explanation given in the *Summa theologica,* religion, *pietas,* and *observantia* have this in common: they all deal with debts which man owes but which he cannot possibly repay in full. The first has to do with man's obligation with reference to God.[4] The second, according to St. Thomas, has to do with man's relations with those from whom he has derived his life, his parents and his fatherland.[5] The third has to do with the debt man owes his superiors, or to men endowed with special virtues.[6]

In every case man is objectively bound in conscience to pay a debt of acknowledgement. Clearly this obligation follows immediately from man's intellectual or rational nature. As a being endowed with the power of understanding, a man would be obviously and basically a failure were he to refuse to recognize the very reality that is obviously proposed to his intelligence. It is a matter of fact that God is the One Being upon which all things distinct from Himself depend in every fiber and aspect of their existence and in the entire range of their activity. The man who does not acknowledge this paramount fact is a failure as a rational being. The payment of this debt of acknowledgement of God's supreme and sovereign excellence is the work of the virtue of religion.

As the *Summa theologica* shows very clearly, the payment of this debt of acknowledgement to God is by no means a simple thing. It involves the use of all the faculties and resources with which man has been endowed by God. Primarily man must will

[1] Cf. II-II, qq. 80-120.

[2] St. Thomas deals with the virtue of *observantia* in II-II, qq. 102-105.

[3] This is by reason of the fact that Mary is our spiritual Mother in Christ. It is to be noted that in the *Summa theologica* St. Thomas deals with these virtues on the natural level. Actually it seems more probable that the *hyperdulia* we owe to Our Lady should be classified under one infused moral virtue, the supernatural virtue of *observantia.*

[4] Cf. II-II, q. 81.

[5] Cf. *ibid.,* q. 101.

[6] Cf. *ibid.,* qq. 102-105.

to render this acknowledgement or service to God. This act of the will is devotion.[7] Then he must accept as completely certain those truths which God has chosen to reveal to him in a supernatural way. This is the work of faith, and it involves the use of the speculative intellect in the service or *obsequium* to God.[8]

Man pays his tribute of service to God in the line of the practical intelligence when, realizing that there are certain necessary things which cannot be obtained apart from the special aid of God, he petitions God for the attainment of those objectives to which God has ordered him.[9] In the same way man is obligated to employ his body in the acknowledgement of God's supreme excellence, and this is the work of adoration.[10] Man's possessions must also be used in the service of God, and ultimately man is bound to take part in the act of sacrifice, the work in which all the other acts of religion are summed up, and which constitutes the supreme social acknowledgement of God's goodness.[11]

It is quite obvious that the service or *obsequium* of religion is given only to God Himself. It would be completely and disastrously wrong to render it to any creature, even the most excellent of creatures, the Immaculate Mother of God. There is, however, a service or cultus which men owe to their fellow men by reason of the position which they occupy or the excellence with which they are endowed. This service is treated in the *Summa theologica* under the heading of the virtue of *observantia*. Manifestly, every human being is objectively obligated to render this cultus to Our Lady.

In the *Summa theologica* St. Thomas speaks of two "parts" of the virtue of *observantia, dulia* and obedience.[12] The latter is due to every person who has the right to command us. It involves the carrying out of the orders issued by superiors in the civil and

[7] Cf. *ibid.*, q. 82.

[8] In its constitution *Dei Filius* the Vatican Council describes faith in terms of an *obsequium* owed to God. "Because man depends entirely upon God as his Creator and Lord, and because created reason is completely subjected to uncreated Truth, we are obliged to render by faith a full service (*obsequium*) of intellect and will to God revealing" (*Denz.*, 1791).

[9] Cf. II-II, q. 83.

[10] Cf. *ibid.*, q. 84.

[11] Cf. *ibid.*, q. 85.

[12] Cf. *ibid.*, qq. 103-105.

ecclesiastical orders, as long as these orders do not run contrary to the commands issued by God Himself.

The other, the first "part" of the virtue of *observantia,* has reference to the giving of honor or service to creatures because of the perfection of their condition or their position. Thus, in a general way, there is a *dulia* proper to the virtue of *observantia* and another which belongs within the realm of the virtue of *pietas.* The *hyperdulia* or *cultus* which is due to the Blessed Virgin is described by St. Thomas as the *"potissima species duliae communiter sumptae."*[13]

Dulia is simply the Latinized form of the Greek word δουλεία. Originally this Greek term was used to designate the service and honor due to a master by one of his slaves. In the vocabulary of sacred theology it was applied to the honor and veneration which men owe to the blessed in heaven. Indeed, in the Epistle to the Galatians, St. Paul uses the cognate form δουλεύειν in teaching his Christians that they should "by charity of the spirit serve one another."[14] By virtue of their position as the brothers and sisters of Jesus Christ and as members of His Body, the men and women of the true Church militant are entitled to special respect and veneration.

Quite obviously the members of the Church triumphant deserve acknowledgement and honor, the veneration and service designated in the language of sacred theology by the term *dulia.* And, by reason of her unique and pre-eminent dignity, Our Lady is entitled to the special and preeminent *cultus* of *hyperdulia.* The theologian must consider the question: What precisely does this *cultus* involve?

Two modern masters in the field of Mariology have given generally satisfactory answers to this question, answers which may be considered as typical of contemporary theological teaching on this point. Fr. Gabriel Roschini in his brilliant *Compendium Mariologiae* lists six acts or elements that enter into the *cultus* of the Blessed Virgin Mary. They are: (1) veneration, (2) gratitude, (3) love, (4) invocation, (5) service, and (6) imitation.[15] According to Roschini, these distinct acts of *cultus* are due to

[13] *Ibid.,* q. 103, a. 4, *ad* 2.

[14] *Gal.,* 5:13.

[15] Cf. Roschini, *Compendium Mariologiae* (Rome: "Scientia Catholica," 1946), p. 486.

Our Lady because of the various functions attributed to her in the supernatural economy. Thus she deserves the *cultus* of veneration by reason of her position as the Mother of God. She must be thanked, loved, and invoked because she is the Mediatrix. Furthermore, she deserves gratitude by reason of her status as the Co-Redemptrix, love because she is our spiritual mother, and invocation by reason of the fact that she is the dispenser of all graces. As Queen, service is due to her. Because of her position as the holiest of all God's creatures, she is said to deserve the *cultus* of imitation.

Merkelbach's explanation of the debt of acknowledgement we owe to the Blessed Virgin is quite similar to that given by Roschini. According to the Dominican theologian:

> We owe her [Mary]:
>
> a) *veneration and reverence,* by reason of her superiority and excellence, and especially by reason of her dignity as the Mother of God;
>
> b) *confidence and invocation,* because she is the most powerful and the most merciful mediatrix with God;
>
> c) these two suppose a *love* for the most perfect Mother of God, and a *filial* love, because the Mother of God is our spiritual Mother;
>
> d) and they connaturally move us to *imitate* her virtues and her holiness.
>
> All these things are designated as our *cultus,* which, because of the unique reason by which it is due to her, is usually called *hyperdulia.*[16]

It is obvious from the very outset that all the acts or attitudes mentioned by Roschini and by Merkelbach really belong in the cult we owe to Our Lady. The explanations offered by both of these eminent theologians are completely accurate. Yet there is a certain inadequacy or incompleteness about both. Neither takes explicit cognizance of any special act of devotion to Our Lady. And neither refers to any outward expression of *hyperdulia.*

There is one rather obvious and easy way in which an analysis of the special service of acknowledgement due to Our Lady can be effected. This is by way of parallel with the explanation of *latria,* given by St. Thomas in his treatise on the virtue of religion. It is quite clear that the service of *hyperdulia* which is owed to

[16] Merkelbach, *Tractatus de Beatissima Virgine Maria Matre Dei atque Deum inter et homines Mediatrice* (Paris: Desclée, De Brouwer, et Soc., 1939), p. 391.

Our Lady is something essentially and completely distinct from the service or *cultus* of *latria* which is due to God Himself. Yet there is a certain incomplete and imperfect analogy between them. And thus the properties of the *hyperdulia* can be discerned most perfectly by way of a comparison of this *cultus* with the supreme service of *latria.*

Now the first act of *latria,* and thus the first and basic act of the virtue of religion, is that of devotion. This, according to the *Summa theologica,* is an act by which a man wills to do promptly whatever belongs to the service or *cultus* of the living God.[17] It is, as St. Thomas shows us very clearly, a special act and definitely an act belonging to the virtue of religion. It is the operation of man's will whereby he sincerely intends to accomplish whatever is needed for the payment of his debt of acknowledgement of God's supreme excellence.

By way of analogy there is likewise an act of devotion connected with and contained in the payment of the debt of *hyperdulia.* This is an act of willingness to do whatever is needed to pay the debt of acknowledgement owed to the Blessed Virgin Mary by reason of her pre-eminent position in the supernatural order. Thus it is the primary act in the service of *hyperdulia.*

Devotion is thus the first act, the act of the will, in the tribute of acknowledgement owed to Our Lady. The second element in this tribute is the petition of prayer. Clearly the position of Our Lady with reference to our prayers is quite distinct and quite different from that of God Himself. We pray to God as to the One upon whom all things depend, and thus as the One by whom our petitions are to be answered. We pray to Our Lady as to one through whose powerful intercession with God our prayers to Him are to be aided. She is by no means the only creature able and willing to intercede for us before the throne of God. But, at the same time, it must be remembered that her position with regard to God is unique and her intercession is most powerful. Furthermore, her influence is universal in its extent.

Hence in a very definite way all the men in this world actually owe her the tribute and service of prayer to her. This petition to God through Our Lady is an effective and unmistakable expression

[17] Cf. II-II, q. 82, a. 1.

of our acknowledgement of her position as the dispenser of all the graces given to men by reason of the sacrifice of her Divine Son. We show the sincerity and the reality of our acceptance of this fact when we petition her to intercede with God in our behalf.

The cultus of *hyperdulia* has also a necessary outward manifestation, in some way corresponding to the act of adoration with reference to God Himself. It is quite obvious that adoration in the strict sense is an act of religion rather than of *observantia*. It is our manifestation by the use of our own bodies of our acknowledgement of God's sovereign and supreme excellence. This adoration cannot be given to any creature, even to Our Lady herself.

The service of devotion and of prayer which we owe to her, however, should be expressed outwardly by the use of our bodies and by the employment of our temporal goods. Under this heading, in the Church's tribute of acknowledgement to Mary, come the recitation of prayer, the singing of Marian hymns, and the construction and veneration of images and shrines in her honor.

The foundation of all this tribute of service and affection is, of course, the act of Marian devotion. And, in this respect, it is interesting to note that devotion to Our Lady, like devotion to God Himself, is brought about and fostered by contemplation and meditation of the truths of the Catholic faith.

In the *Summa theologica* St. Thomas shows that true devotion to God results from our efforts to realize God's perfections and our own shortcomings.[18] In an analogous manner it is quite clear that devotion to the Blessed Virgin Mary depends essentially upon our own cognizance of the fact that she has been given a position of unique pre-eminence by God Himself and an awareness of our own dependence upon her. The truth we must consider in this respect is that given to us in divine public revelation.

In the final analysis, the truths upon which we must meditate if we are to acquire and to increase true devotion to the Blessed Mother of God are the revealed teachings about the Incarnation and the Redemption. The basic factor in Mary's special and unique excellence is her position as the Mother of God. We can venerate and honor her as such only when we come to be more and more sharply aware of the fact that her Son is true God and true Man.

[18] Cf. *ibid.*, q. 82, a. 3.

We foster our devotion to her when we bring ourselves to realize more and more profoundly that the Son she bore is actually the Second Person of the Blessed Trinity, the Incarnate Word of God. And that devotion is perfected only when, by reason of our meditations, we become more sharply aware of the fact that the salvific gifts He won for us depended upon the consent she gave to the Angel of the Annunciation.

As a matter of fact we may say that true devotion to the Blessed Virgin arises spontaneously from a mature awareness of the divinely revealed truths about her Son. The man who realizes the meaning of God's supernatural teaching about Our Lord can see the rightness and the necessity of the debt all men owe to the Mother whom He chose to associate with Himself in the work of our salvation. Such a realization comes inevitably from a prayerful effort to understand the mysteries of the Incarnate Word.

Conversely, a genuine willingness to pay to the Blessed Virgin Mary the tribute of acknowledgement we owe to her by reason of her own excellence in the supernatural order and of our dependence upon her will impel a person to study and to meditate upon the mysteries of the faith in an ever more enthusiastic manner. Since genuine devotion to Our Lady stems from a sincere and thoughtful appreciation of the revealed message about her Divine Son, this devotion itself constitutes a motive urging men to persevere in and to intensify their study of the truths of the supernatural order. Thus devotion to Our Lady is a uniquely useful and salutary resource for the man whose professional science is the discipline of sacred theology.

For the formation and the furtherance of this devotion, it is imperative that our students should be brought to realize that this act is nothing more or less than the prompt or ardent willingness to pay to Our Lady the tribute of acknowledgement due to her. We are bound to acknowledge her as the Mother of God, supremely holy among all of God's creatures. We are obliged to respect and reverence her as our Queen, as the chosen associate of her Son in the work of our redemption. We are likewise bound to give her the honor she deserves by reason of the fact that she is our Mother in the Mystical Body of her Son.

The willingness to pay this debt of acknowledgement to Our Lady along all of these lines, to give her the service and the recognition of *hyperdulia* due to her, is the act of devotion to her.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for August, 1906, contributed by Bishop Maes of Covington, concludes the historical account by this distinguished prelate of Fr. John Francis Rivet, a French priest who labored around Vincennes in the early part of the nineteenth century. This article describes the pathetic death of the zealous missionary, unable in his last hours to obtain the services of a brother priest. . . . Fr. W. F. Dennehy, of Ireland, presents the first portion of an article entitled "Trinity College, Dublin." This institution of learning was opened in 1593, under the auspices of Queen Elizabeth of England. Naturally it was a Protestant college, although in the beginning it received considerable support from Catholics who believed that it would be available to Catholic students. . . . Fr. H. G. Hughes, of England, continues his series on "Devotion to the Sacred Heart". . . . Fr. W. Dwight, S.J., writes on "Catechetical Instruction in the Fourth Century." He gives an interesting description of the way in which St. Augustine and St. Cyril of Jerusalem conducted classes of doctrinal instruction for catechumens, leading up to their baptism on Easter eve. . . . Two more chapters of the novel "A Mirror of Shalott," by Fr. R. H. Benson, appear in this issue. It is made up of stories of preternatural occurrences. . . . Writing on the proper method of apologetic argumentation, the editor, Fr. Heuser, concludes: "There is no way to truth unless it be through charity; and a large part of the literature hostile to the Church is due to the bad humor with which we look upon and treat Protestants both in writing and in preaching." . . . R. E. McWilliams, of Berkley, California, calls for an organization in non-Catholic colleges to safeguard the faith of Catholic students (our present-day Newman clubs are intended to fulfil this objective).

F. J. C.

Answers to Questions

THE ASSUMPTION INVOCATION IN THE DIVINE PRAISES

Question: Kindly tell me the proper place for the invocation: "Blessed be her glorious Assumption," in the Divine Praises recited after Benediction of the Blessed Sacrament.

Answer: According to the decree from Rome, dated Dec. 23, 1952 (*AAS*, XLV, 194), this invocation is to be recited after the words: "Blessed be the name of Mary, Virgin and Mother."

BLESSING OF CANDLES

Question: Is it proper to bless vigil lights or other candles which do not contain at least fifty-one per cent beeswax with the blessing for candles? Must candles that are used for Holy Mass and liturgical services be blessed?

Answer: (A) Wapelhorst (n. 22, 4), states: "convenit insuper, ut sint benedicti." Msgr. Harold Collins says that the blessing of candles is an affair of fitness rather than of strict obligation. He asserts that "there is no positive legislation requiring candles be blessed." The form: "Benedictio Candelarum" found in the *Rituale Romanum* is to be employed in any such blessing.

(B) Fr. John O'Connell tells us that there is no obligation to bless altar candles, but that it is becoming to do so. For Holy Mass and the various liturgical functions the emphasis is on the quality of the candle and on the amount of beeswax required rather than on the blessing.

THE SANCTUS CANDLE

Question: Recently a visitor to our chapel asked about a candle on a wall bracket above the credence table. He wondered just what purpose this candle served and if it was required.

Answer: This candle is known as the "sanctus candle" or the "elevation candle." It should not be placed on the altar but on a credence table or a wall bracket above the credence table. Dr. Sadlowski in his Catholic University dissertation says that "although the custom appears to have dispensed with the 'elevation candle,' so the S.R.C. has decreed, it is still within the power of the ordinary to order the observance of this rubric." Monsignor Collins tells us that this candle may be considered to take the place of the torches at High Mass.

"The practice of this candle arose in the twelfth and thirteenth centuries because of the desire of the people to see the Sacred Host when elevated. The candle was then often held by the server. It is a substitute, at low Mass, for the torches carried at solemn Mass. It is useful, too, in indicating to a new arrival in church, or passer-by, what part of the Mass is going on."

REQUIEM MASS NOT PERMITTED

Question: Recently in our ordo there was a simplex office or a "de ea." However, we were not permitted according to the ordo to say a requiem Mass. Was this an error in the ordo?

Answer: Very probably the compiler of the ordo was wrong. There have been a number of mistakes in the various ordos this year due to the changes that were effective on January 1, 1956. Under the circumstances and the pressure of time, the various compilers did the best they could and all of us should be grateful for their great efforts to help us.

CONSECRATION OF PATEN ALONE

Question: Recently, I had the paten of my chalice refinished. It was damaged and could not be used without irreverence. I was told that the paten could not be consecrated independently of the chalice. What am I to do?

Answer: A chalice can be consecrated independently of the paten and vice versa. In the recent edition of "Consecranda" we find on page 239 the following footnote: "If a chalice or paten is to be consecrated separately the form for its consecration as in the Pontificale Romanum is used, omitting the form for the one not being consecrated."

PENTECOST WATER

Question: Even though Baptismal water was not blessed on Holy Saturday and Baptismal water is necessary, should the ceremony be omitted on the Vigil of Pentecost?

Answer: The Decree and Instructions promulgated by the S.R.C. on Nov. 16, 1955, concerning the Restored Holy Week Ceremonial states clearly that blessing of baptismal water on the vigil of Pentecost and heretofore proper to this day is now suppressed. If baptismal water is needed, borrow from the neighboring parish supply or bless baptismal water according to the formula found in the Roman Ritual.

WALTER J. SCHMITZ, S.S.

IS IT PARENTAL AUTHORITY?

Question: Tommy, fourteen years of age, refuses to obey his "stepfather" or to call him "Dad" because this man is not validly married to Tommy's mother, a divorcee with a husband (Tommy's real father) still living. The reason for Tommy's stubborn attitude is that he realizes that the man is not truly married to his mother. What advice should be given to the boy?

Answer: I believe that Tommy is to be commended for his refusal to call this man "Dad," because he will not recognize him as truly married to his mother. Moreover, his sense of loyalty to his real father, still living, naturally deters him from giving the affectionate title of "Dad" to another. It should be a constant

reminder to Tommy's mother and the man who poses as her husband that they are living in sin, when her son bravely refuses to use a title that might imply that there is a true marriage between them. Tommy's best policy is to call the man "Mr. So.-and-so." However, as far as obedience in domestic matters is concerned, I believe that the boy may and should submit to the man's authority, as long as he commands nothing that is sinful. In such a case his submission would not be the sublime virtue of Christian obedience that the children of a family give to the divinely constituted head of the household, but would rather be the result of a prudent recognition of the *de facto* situation, and a necessary means of preserving peace and order in the home.

A PROBLEM ON THE EUCHARIST FAST

Question: The Instruction of the Holy Office issued in connection with the Apostolic Constitution *Christus Dominus* allows priests who are to celebrate an evening Mass and also the laity who intend to receive Holy Communion at such a Mass the use of those light alcoholic beverages that are customary at table (*inter mensam suetas*), provided these beverages are taken as part of a meal at least three hours before the beginning of Mass (by the priest) or the reception of Holy Communion (by the lay person). Now, can we say that the beverages mentioned in the Instruction—beer and wine—are *customary* in the United States, so that their use would be lawful throughout the country?

Answer: Undoubtedly the use of beer and wine at meals is not so common throughout the United States as it is in some foreign lands—for example, France and Germany, where wine or beer respectively is served at table in almost every home. However, I believe that the use of these light alcoholic beverages is sufficiently general in the United States to designate them as being *customary* at meals, so that they can be taken even by those who intend to celebrate the Holy Sacrifice or to receive Holy Communion in the evening. As far as I know, all American theologians who have commented on the new eucharistic fast legislation take this for granted. It should be noted that according to Fr. John Ford, in his excellent commentary on the new legislation, these beverages

are allowed at only *one* meal—the principal meal—since the Instruction says they may be taken *inter refectionem* (*The New Eucharistic Legislation* [New York, 1953], p. 108). However, as I have previously stated (cf. *AER,* CXXVIII, 4 [April, 1953], p. 253), I believe that this phrase can be reasonably interpreted to include more than one meal—for example, in the case of a person who is to receive Holy Communion at an 8:30 P.M. Mass, and previously has lunch and dinner.

A BOOK LACKING THE *IMPRIMATUR*

Question: Recently I heard a priest say that it is sinful for a Catholic to read a book on a doctrinal subject that lacks the *Imprimatur.* Is this a correct statement?

Answer: This unqualified statement is not correct. While it is Church law that all books by Catholics on subjects connected with doctrine should receive ecclesiastical approval before publication (Can. 1385), the Code forbids to Catholics the reading of only certain books lacking such approval, such as versions of the Scripture and books that relate recent apparitions (Can. 1399, § 5). Hence, a Catholic is not forbidden to read other types of books devoid of the *Imprimatur,* which they should have, merely because of the neglect of the author to obtain ecclesiastical approbation. In the words of Bishop Pernicone, these books may be read "even though they bear no ecclesiastical approbation unless they fall under some other part of the same can. 1399" (*The Ecclesiastical Prohibition of Books* [The Catholic University of America Press, 1932], p. 150). It should be remembered, also, that in some instances a book may have received the requisite approval, but for a good reason this is not indicated in the published copies. Father Bouscaren says: "May the *imprimatur* be omitted from the book for special reasons, e.g., if it is destined for non-Catholics who would close the book on seeing the Catholic *imprimatur?* Undoubtedly special permission from the Holy See could be obtained for such a practice. Even without special permission, Vermeersch, by a sort of *epikeia,* allowed this" (*Canon Law* [Milwaukee, 1951], p. 776).

SINGING AT A NON-CATHOLIC WEDDING

Question: Mary, a recent convert, has obtained a position as organist and singer at a large hotel. She is assigned to play and sing at a Jewish wedding, to take place in the ballroom. The hotel manager, a Catholic, assures her that her participation will be social rather than religious, since she will begin her part of the function only after the rabbi has left the room. Furthermore, the songs she will sing are purely secular. Is Mary permitted to participate in the wedding to this extent without rendering herself guilty of active *communicatio in sacris?*

Answer: If all the circumstances described by the questioner are present, it would seem that Mary could lawfully play and sing at the wedding. Since the officiating clergyman will have left the room before she takes part in the wedding, and since the songs she will sing are purely secular in their content, it will be sufficiently evident that the religious rite has ended.

FRANCIS J. CONNELL, C.SS.R.

Book Reviews

CHRISTIAN SPIRITUALITY. Vol. IV. By P. Pourrat, S.S. Translated by Donald Attwater. Westminster, Md.: The Newman Press, 1955. Pp. xv + 549. $6.00.

This long awaited English translation of the fourth and final volume of Fr. Pierre Pourrat's classic work completes his general history of Christian spirituality. The English version of the first three volumes had appeared in rapid succession from 1922 to 1927, the translator being W. H. Mitchell, with the co-operation of S. P. Jacques for the first volume. The translation of this final volume has been unduly delayed due to the fact that the French original was not published till 1940, at the very beginning of the second World War. We have here not only a new translator—the well-known Donald Attwater—but also a different format, clear, readable types, and a pleasant style. Following the now prevailing system, or abuse, the footnotes have been relegated to the end of the chapter, an excellent system for trying the reader's patience and wasting his time.

This volume begins with Jansenist spirituality and closes with the first decade of the present century. This period of the history of Christian spirituality is generally ruled by strong contrasts. Two extreme systems, Jansenism and Quietism, affect a major portion of this period. Both these heretical doctrines did untold harm to spiritual life but in a different manner; Jansenism made it practically impossible, Quietism made it absurd.

Father Pourrat follows here the same scholarly system of grouping the various schools of spirituality according to a national and chronological order. He presents the leading writers of the various schools, giving their opinions in their own words. We have here the same abundance of references to the best editions of these writers as in the preceding volumes.

For the first time since the Protestant Reformation, England is represented again with its nineteenth-century school of spirituality—a great renaissance of Catholic spirituality in the midst of a Protestant country. Another first, in this volume, is the mention of America, but, unfortunately, in connection with "the error known as Americanism." No attempt was made by the author at ascertaining the existence, at any time, of this error in America, besides quoting the letter *Testem benevolentiae* of Pope Leo XIII, in which "Americanism" is con-

demned. He states, however, that "Americanism was never very widespread and it did not last long." In the footnotes, at p. 525, the translator gives a better explanation: "In 1900 the pope told Archbishop Ireland that he had had particularly in view certain European tendencies, that claimed to get their inspiration from America. In thanking Pope Leo for his letter, Cardinal Gibbons declared that he did not know a bishop, a priest or any other Catholic in America who professed such views as the pope had condemned."

The revised French edition of this fourth volume closes with a conclusion which is a clear and masterful evaluation of the leading schools of thought of today concerning the nature of the development of the spiritual life. In this translation this material is placed several pages before the end of the book as an incidental observation, thus losing much of its effectiveness. After presenting the theory of those who say that "spiritual life normally develops into mystical states, even the highest," the author remarks: "This is an attractive view, and it appeals specially to some people because of its logical quality. But spiritual life—like all life—is not simply a theorem. To understand it properly, reasoning is not enough. It is most necessary to look at reality. And the conception of the spiritual life just outlined does not agree with reality." The authority of P. Pourrat is of great moment when he comes to speak of reality in this field, for he first, and so far he alone, has surveyed nineteen centuries of Christian spirituality. He even goes so far as to call "panmystics" the defenders of that theory, which, incidentally, is now being popularized in America. "And this allows us to reply to the argument that the 'panmystics' draw from the oneness of the spiritual life, when they say that there are not two spiritual lives, ascetical and mystical, but one life that goes through successive stages. . . . There appears, then, to be confusion between oneness of spiritual *life* and oneness of spiritual *way*. The principle of spiritual life is one; but the ways wherein God leads souls to develop this principle are many." We see here that, when necessary, Pourrat can play the part of a good theologian, and this quality makes his history of the spiritual life more reliable and more profitable.

PASCAL P. PARENTE

Moscow Was My Parish. By Georges Bissonnette, A.A. New York: McGraw-Hill Book Co., 1956. Pp. 272. $3.95.

In this book we find a graphic portrayal of life in the Soviet empire which touches upon every conceivable aspect of that life. Although the author is a Catholic priest assigned to a unique and delicate task,

in a foreign and hostile climate, he has scceeded in portraying the political, religious and economic concepts of this country in an unparalleled degree. His opinions are poignant in the fact that he has attempted and succeeded quite well in producing a completely unbiased observation of his findings. These conclusions are completely incorporated with the warmth and sincerity of the man and his attempt to present to the public the truth as objectively as possible.

This book is obviously intended for the general public, which includes both the believers and the unbelievers, the skeptical and the fanatical, the indifferent and the intellectual. As such it is an excellent work; in catering to such groups for the purpose of promoting his ideas, the author apparently makes many concessions in order to retain their interests throughout. This, I believe, would justify the rather interesting but at the same time lengthy discourses concerning the author's various trips into the heartland of the country to the extent that a more astute observer might refer to them (unfairly, I believe) as the Soviet equivalent of our own Duncan Hines' ventures. Yet these descriptions are interesting since they concern the unpublicized sections of that nation and give us as a result greater information about the people we ought to know and must love.

Father Bissonnette vividly portrays the complex machinery known to us as the Soviet government. Its bastions of strength, its fears and weaknesses, its problems—domestic primarily— and concomitantly its abortive and sometimes sincere attempts to solve all the problems of life for its citizens and to reduce the so-called "pie in the sky" to the here and now for all. The frightening point of it all is that they have been so successful in substituting a political idol for the concept of God; yet the author counters this discouraging theme with the encouraging description of the faith of the ordinary individual. Regardless of shifting political machinations of the moment, many remain steadfast in their centuries-old faith. But even here the author qualifies this statement by explaining quite emphatically that theologically speaking this could become disastrous; for this basic faith, as he calls it, borders dangerously upon the purely personal, social and traditional concepts of the people, and could in time become mere superstition. The concept of a visible society organized under one legitimate authority for the purpose of rendering public worship to God is far from their minds. The orthodox church appears completely degenerate and incapable of coping with this present situation and all the other faiths including our own have been so thoroughly persecuted that it is extremely difficult to tell the extent of the flame which may still flicker.

Father Bissonette succeeds in depicting his observations without hesitancy and relates situations exactly as he found them. The author's

excellent style is marked by a judicious choice of words allied with a correct and graceful form of sentences and paragraphs. The work is extremely clear due to its simplicity and structure. The author should be congratulated for succeeding so well with a delicate task. *Moscow Was My Parish* is an informative, interesting and enjoyable book.

J. J. Corrigan, S.P.M.

Perfect Friend: The Life of Blessed Claude La Colombière, S.J. By Georges Guitton, S.J. Translated by William J. Young, S.J. St. Louis: B. Herder Book Co., 1956. Pp. 440. $6.00.

Along with renewed interest in devotion to the Sacred Heart of Jesus, which the recent encyclical *Haurietis aquas* of Pope Pius XII is certain to arouse during this centenary year of the feast of the Sacred Heart (1856-1956), appropriately enough there appears the English translation of the biography of Blessed Claude La Colombière by the French author, Georges Guitton, S.J. Ably translated, with but few and minor aberrations, by William J. Young, S.J., the book presents the life and labors of Blessed Claude who was providentially chosen as the confesosr, confidant, and spiritual director of Saint Margaret Mary Alacoque. To him, characterized by Christ Himself as "My faithful servant and perfect friend," was committed the charge of propagating worldwide devotion to the Sacred Heart with emphasis upon the aspect of reparation as revealed to Saint Margaret Mary.

As one might expect of the author, five of whose works have gained highest recognition by the French Academy of Letters, the present biography lacks nothing of historical integrity. Although the English rendition not only omits the appendices of the original work and the bulk of the footnotes but also slightly condenses several of the earlier chapters, as is frankly admitted in the Introduction, the book suffers little in its continuity and completeness. It is only the more presentable to the English reader. It remains for the scholar to go to the French edition, *Le Bienheureux Claude La Colombière* (Lyons and Paris: Emmanuel Vitte, 1943), for the painstaking historical documentation of Father Guitton.

The life of Blessed Claude La Colombière in itself is enough to entice the reader, for it is filled with interest and even intrigue. La Colombière, moreover, was a "priestly priest" according to the mind of Christ, "in the world, but not of the world," who found in varied activities no hindrance to the deepening of his spiritual life. All his difficulties he resolved through obedience to the will of God. To